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Gates, William Edmond.  
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From the

Catalogue of the  
WILLIAM GATES COLLECTION

Sold by the

American Art Association, April 9-11, 1924

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UHe Section on Linguistics, nos. 712-1054 from the

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1924



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708. LAS CASAS (FRAY BARTOLOMÉ DE). Historia de las Indias, por primera vez dada a luz. 4 vols. 8vo, uncut and unopened. Madrid, 1875
709. LERDO DE TEJADA (MIGUEL). Discursos en la sesión de la Sociedad de Geografía y Estadística, Enero de 1874. Small folio, pp. 13, original wrappers, margins stained. Mexico, 1874
710. LEÓN DE LA BARRA (FRANCISCO). CASTILLO ECHÁNOVE (MANUEL). Apuntes para la Biografía de Francisco León de la Barra, Presidente Interino. *Portrait.* 8vo, pp. 12, original wrappers. Mexico, 1911
711. LIMANTOUR (JOSÉ IVES). DÍAZ DUFOO (CARLOS). Limantour. *Portrait.* 8vo, pp. 335, original cloth. Mexico, 1910

## LINGUISTICS

### NOTE BY MR. GATES:

"As a preface to the linguistic material in this catalogue the following data are in point.

"Since 1900 I had been working on my slowly growing (and now just completed) font of Maya hieroglyphic type, looking forward to the day when we should print those codices in type, as we now do Egyptian monumental and papyrus texts. By 1910 it became clear beyond question that the whole restoration was more dependent on a knowledge of the spoken dialects, than Egyptian on the surviving Coptic; and that for this the scanty printed material was wholly inadequate. I had to get back to first-hand, manuscript material. And I had just four small Mexican manuscripts, the least valuable of any I ever acquired.

"My bibliographic material in this field is reasonably ninety-nine per cent complete. I started with Pilling's *Proofsheets*, listed every linguistic item; and then successively checked all through Eguiara, Beristain, all the bibliographies and auction and booksellers' catalogues. My sales catalogues of the most important of the past great Collections, fortunately all had both prices and buyers' names. Some of these bothered me greatly, until one by one I verified that 'Cole' in the Fischer sale meant the item had gone to Sir Thomas Phillipps; that Bancroft had bought at the Squier sale under the name 'West,' and through Whitaker at the Ramírez.

"Supplementing this with correspondence and searches by agents in various foreign libraries, in time I had traced a good ninety-five per cent of the material I was after, both the manuscripts and the unobtainable imprints, through owner after owner, to their present shelves.

"Nearly every manuscript and early rarity which has thus appeared on the market has since found its way to *fast hands*. Eliminating the works written, and lost (many but not all known to Eguiara and Beristain), nearly every important piece is accounted for—and out of the market for good.

"Thanks to the minute thoroughness of the Spanish system, both political and ecclesiastical, whereby the very smallest details of life or action by every citizen were regulated, checked and reports preserved in the archives, it is possible to build up a much more complete knowledge of what actually was done (let alone printed) in a literary way, from the earliest times, than in our own English literature. In England there was freedom of personal movement, political and religious activity, thought, writing and printing; in Spain and (even more so) in the Americas there was absolutely none.

"The religious orders kept their records of the life and movements of every member, the languages they learned and used in their teaching, the works they wrote. A certain definite number of 'archivos' of the religious establishments, universities, governmental or municipal—received and *preserved* everything. Early manuscripts, worn by use, got recopied; if grammars or dictionaries they often were duplicated or somewhat amplified, by contemporary or succeeding users. Since they were not printed, when this linguistic literature I have gathered is at last fully digested, it will be easy to trace the succession from one to another. Within moderate margins, we can tell from whom each writer derived his knowledge, and how the later ones changed and 'corrected' the earlier, in a steadily descending scale of idiomatic inaccuracy and misunderstanding. In every language and dialect, the Sixteenth century writers wrote down what they found, and by sheer necessity (helped often by great linguistic keenness) gave exquisitely accurate renderings. There was little attempt at theorizing; it





## Kindly read Conditions of Sale in forepart of Catalogue

was first-hand reporting. In the later Seventeenth they began to elaborate, wiping out 'irregularities' they did not understand, or which were dying out under Spanish contact. And then in the Eighteenth they openly 'corrected' and formalized the languages themselves, to what the writer thought they ought to be—to make 'good language.' In the Nineteenth, practically everything became worthless.

"To follow all this literature, we have now a remarkably full series of records. The records of the religious orders were published with great elaboration. The only important one of these histories to remain unprinted was, I believe, that of the Mercenarian Order, whose original unpublished manuscript is in this Sale (see No. 1088). From these we can learn the movements, work and writings of the various friars.

"In 1629 Antonio de Leon (Relator of the Supreme Council of the Indies) printed his 'Epitome de la Biblioteca Oriental i Occidental,' 4to. A second, enlarged edition in two volumes folio appeared in 1737. In 1755 Eguiara printed in Mexico a folio volume of 544 pages, including only the letters A-C of a 'Bibliotheca Mexicana.' In 1817 Beristain y Souza died, having seen in print only 184 pages of his great 'Biblioteca Hispano-Americana Septentrional' (Mexico, 1816). The author tells us that for this work he had at hand and used the surviving mss. of Eguiara, the printed and manuscript bibliographies of the various religious orders, etc., and either in person or by the aid of friends searched shops and archives. At this time the past hundred years of revolution had not begun its destroying work.

"The three volumes of Beristain were finally printed in 1883. His titles are sometimes difficult to identify, but he does invaluable work in giving us the name of the library or archive where the volumes were preserved; or, what amounts to the same, where the writer worked. And thus through the sources finally ending in his work, we get our quite reasonably complete picture of *everything that was produced*.

"We next come in our work to the list of private collectors, at whose head stands the ever-to-be-remembered Boturini. His 'Idea de una Nueva Historia General de la America Septentrional, fundada sobre material copioso de Figuras, Symbolos, Caracteres y Geroglificos, Cantares y Manuscritos de Autores Indios, ultimamente descubiertos,' with its annexed Catalogue of his collection (Madrid, 1746), is invaluable. The vicissitudes of this collection, following its official seizure, are well known. Many items have probably disappeared forever; many were recovered by the tireless efforts of Aubin, from whom they passed to Goupil, and then to the Bibliothèque Nationale.

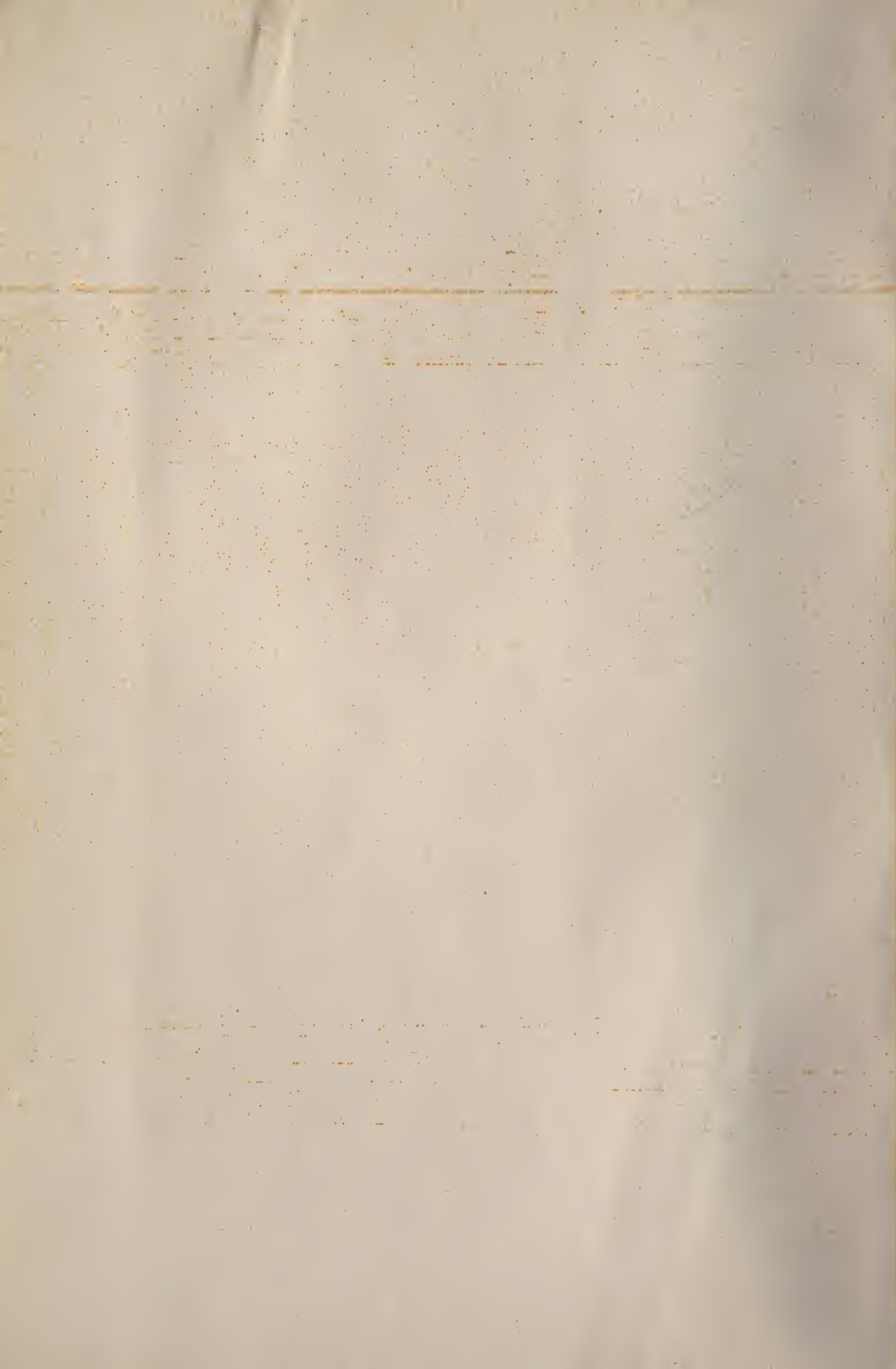
"Next came Brasseur de Bourbourg, with his unexampled opportunities in Guatemala from 1854 on. Some of his books and manuscripts went through Eugene Boban (two auctions in New York at Leavitt's) to Brinton; the bulk of his collection went as a whole to Pinart, from whom certain items went direct to Bancroft, and the rest to sale in Paris in 1883 (the catalogue mainly a reprint of Brasseur's own 'Bibliothèque Mexico-Guatemalienne,' 1871). From the Pinart sale the great bulk went to the Bibliothèque Nationale; some in time reached Mr. Ayer, and others my own shelves. The final remnant, which had passed to Comte de Charencey, was lately given by the latter's widow to the Bibliothèque.

"Following Brasseur we had E. G. Squier; practically all of his material interesting to us, went either to Bancroft or the John Carter Brown Library. Dr. C. H. Berendt spent many years in Mexico and Yucatan, etc., gathering a few originals, and copying many; from him the original Motul Maya Dictionary went to John Carter Brown, and its copy with the great bulk of his other material, as a whole to Brinton—now in the University of Pennsylvania. A sale of some of Berendt's less valuable books took place in London in 1869, as the seventh day of the Abbé Fischer sale.

"In the time of Maximilian two collectors in Mexico were active, the Emperor's confessor, Father Fischer and the Canon Andrade, author of a very valuable 'Ensayo Bibliográfico Mexicano del Siglo XVII,' 8vo, 804 pages. Mexico 1900. The Emperor planned to buy the collection Andrade had been making for half a century, to found a Bibliothèque Imperiale; but on his fall the Canon wisely sent the whole, in two hundred cases, to Europe, where they were dispersed in a ten days' sale at Leipzig. Father Fischer, on his part, had made special study of the Otomi tongues (see several of his manuscripts in this sale), and his collection also went at auction in 1869, in Paris, in a seven days' sale, the last being given over mainly to some of Berendt's, as above noted. My Fischer catalogue fortunately contains the buyers' names as well as the prices—Whitaker buying 'wholesale' for Bancroft, and one 'Cole' taking about half the whole collection for Sir Thomas Phillipps; nearly everything these two did not buy was bought by either Quaritch or 'Pearson.'

"We next come to the collection made by J. F. Ramírez, much more valuable for its unique rarities of the highest rank than even the Fischer and Andrade together. This went to sale in London in 1880. Quaritch bought heavily, and made a special sale list of his purchases. The collection was thus rather well broken up, but the most important pieces finally found their way either to Bancroft or Mr. Ayer; some to me.

"In more recent years in Mexico we have had the Agreda and Icazbalceta collections; the former had practically no manuscripts, and its rare imprints have been dispersed. The Icazbalceta disappeared entirely under Carranza; no traces of items offered in this country have





appeared, and it is either intact somewhere hidden, or destroyed entirely. The Pio Pérez-Carrillo collection of Maya manuscripts are partly in the Cepeda Library in Merida, but mostly have 'disappeared' (see note to Item No. 260).

"The entire lot of the Fischer manuscripts came out again in the recent sales of Sir Thomas Phillipps' library, and were equally divided between Mr. Archer Huntington and myself. Most of the early imprints in the Hurst sale, New York, 1904, came to me. And in the first and second Wilkinson sales I secured every single piece I made any real effort for. All the linguistic mss. in the Maya field came to me, and all the really important Mexican manuscripts and rare imprints. Mr. Archer Huntington took the Aztec *Sermonarios*. Also, a year before the Wilkinson sales, I had gotten from him at private sale many of his best manuscripts and imprints—including (privately and sales together) a good part of Chavero's material.

"Bishop Orozco y Berra had gathered in all the manuscript material he could find in Chiapas to his episcopal library; the revolution came, and an agent of mine was told to go and help himself. He found it used for the horses, parchment-bound remains scattered, and nothing worth carrying off. The Bishop had however had some most important linguistic manuscripts copied, and sent them as gifts to Dr. Nicolás León; from the latter they passed to Wilkinson (I believe *in toto*), and from him all came to me.

"For many years Dr. León had collected and hunted. Most of his finds (practically all Tarascan and rare early imprints) went to the John Carter Brown. In later years, they all went to Wilkinson, and then to me.

"Following a goodly string of library catalogues and bibliographies, Rich, Field, Squier, Ternaux-Compans, Del Monte, Ludewig, Sobron, and numberless booksellers' catalogues, we finally have the great modern detailed bibliographies by Icazbalceta ('Apuntes,' and 'Bibliografía Siglo XVI'), Pilling, Medina, León and Viñaza, all of which give the location of every noted manuscript and all known copies of rare imprints.

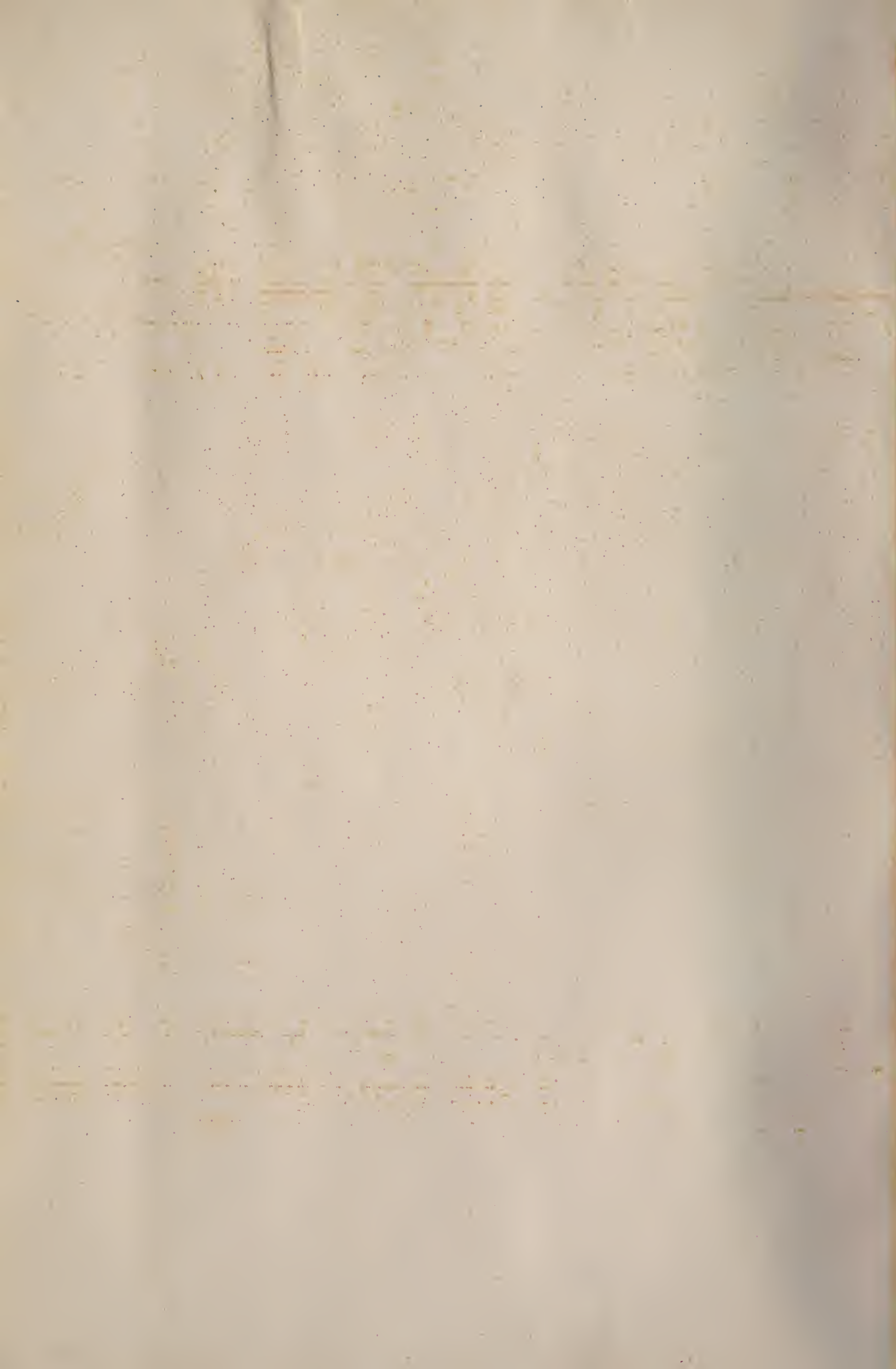
"THE ABOVE THEREFORE ACCOUNTS FOR THE WHOLE KNOWN BODY OF MANUSCRIPTS, AND RARE IMPRINTS, THAT HAVE PASSED THROUGH THE VARIOUS COLLECTIONS. AND NEARLY THE WHOLE HAS FINALLY COME TO AMERICA (SAVE ONLY THE BIBLIOTHÈQUE NATIONALE AS ABOVE), AND GONE INTO FAST HANDS.

"Various scattered items and minor finds (as to number) have come out, and into various hands—the Library of Congress for a few, the Peabody Museum at Harvard a few, and so on.

"In 1914-5 I sent a man for fifteen months into every reachable town in Yucatan, Campeche, Tabasco, Chiapas and Guatemala, trailing linguistic manuscripts. In 1917-8 I followed his tracks, and assured myself that (except in Guatemala, which alone has enjoyed peace in the last 50 odd years) there is nothing left worth effort to find. Indian herbateros, *perhaps* a few aristocratic families, must have here and there a piece—unknown, and not even allowed to be seen.

"An American woman spent two or three years hunting manuscripts etc. in out of the way places in Guatemala; I think all she found came in time to me; there is nothing left in official hands—much may be in Indian hands, totally out of reach if it exists. And most of the material known to have been written, is in one way or another pretty well accounted for. I do not despair of more, certainly after going from the four manuscripts I had in 1912 to nearly five hundred now, in this field; but I do not believe they exist in any material amount, in all Yucatan or Mexico. Practically nothing is left in the Museo Nacional or the Biblioteca Nacional.

"The bibliographical result of all the foregoing is, that in a much more complete degree than even for our own English literature, we are able through the surviving records to re-visualize for ourselves, the production, preservation, transmission and final destruction or dispersion of this whole literature. The producers were nearly all of either the clerical or official classes; their writings were preserved (and *actually* preserved) in a limited, known number of places, clerical and official archives, through the Colonial period. And then since Independence we have dispersions and total destructions of entire archives accompanied by individual collecting ending in nearly every case in a sale in Europe or New York, and the passage of the material to known locations. While in the lands of origin practically everything that has not been so saved to science and history in this latter fashion, has wholly disappeared. Stringent prohibitory laws are passed, and a great cry made about the foreigners who come to take away the country's antiquities; but the employees of the libraries sell the volumes; foreign consuls like Lehmann in Guatemala, or visitors like Dr. Seler in Mexico (by the grace of Curator Batres), ship out cases on cases. And yet for all that, twenty times as much of this invaluable ancient literature has been burned and destroyed by Mexicans themselves in Mexico and Yucatan in the past fifty years, as all that exists in all the world today. Guatemala has fared somewhat better; for she has not had a revolution in these fifty odd years (save the brief Herrera uprising of 1920); and yet no trace remains (nor probable place to search) of all the libraries of the old archives, save the few invaluable manuscripts given by President Gálvez to the American Philosophical Society in 1836, those gathered by Brasseur, and later by Lehmann, and those in various scattered and out of the way places, and in private, often Indian, hands.





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"The great past collections are thus re-located in the following present ones, in order of importance: Bibliothèque Nationale, my own, Mr. Ayer's in the Newberry, Bancroft, John Carter Brown, the Brinton in the University of Pennsylvania, Peabody Museum, Hispanic Society (or Mr. Huntington), Library of Congress. The Bibliothèque is about equal to mine in number of manuscripts, although a large number there are duplicate or even triplicate copies of originals there too—as the Pichardo copies; in research value for work, I place its originals a bit ahead of mine as a whole (disregarding my photographs).

"The Brinton total is also quite largely made up of modern copies (by Berendt) of accessible originals; and it is for this reason I put the Carter Brown ahead of it. The latter is however less valuable for actual work than the Brinton, since it is more restricted in scope, being heavily Tarascan, owing to its León source.

"For my own, if one disregards these *copies* of accessible originals in the total count, I have for Mexico and Central America together about as many original manuscripts as all the rest put together. And to these I have added full photographic copies of about 95% of all those owned by the others. A number of the Aztec pieces in the Bibliothèque I did not copy, not needing them; a few in the Brinton I did not copy; I have no copies of any of those in the Hispanic. All the manuscripts and unobtainable linguistic imprints in all the other collections above noted I have photographed *in toto*; as well of course as a good many scattering manuscripts in this country, England and Mexico." (Signed) "W. G."

### OPATA

The Opata live in Sonora, and, as with the other northern tribes, the literature is very scanty.

- ✓ 712. MANUSCRIPT. BARBASTRO (FR. FRANCISCO ANTONIO). Discourses in Opata, with a section of phrases, and a short vocabulary. 120 4to pages. Photographic copy of the Original Manuscript.

The present is a *hitherto unknown manuscript*, written by the cura of Babicora, probably about 1860. Much of the Opata is translated word by word, or phrase by phrase; and the rest has the text in full in both Spanish and Opata. Well and clearly written.

713. PIMENTEL (FRANCISCO). Vocabulario Manual de la Lengua Opata. Imperial 8vo, 27 pp. [pp. 287-313 of the Boletín de Sociedad de Geog. y Estad.], wrapper. Mexico, 1865

### HEGUE OR HEVE

The Hegue or Heve belongs to the Opata family.

- ✓ 714. MANUSCRIPT. LOAYSA (BALTHASAR DE). Arte de Lengua Hegue. 4to, 160 pages. Photographic copy of the Original Manuscript.

The grammar takes 48 pages, then a short catechism, then a vocabulary of 100 pages. Formerly belonged to Father Fischer, Maximilian's confessor.

The present is the only piece known of any size.

715. SMITH (BUCKINGHAM). Notices of the Heve; with vocabulary. [Extract Proc. Amer. Ethnological Soc.] 8vo, pp. 20, stitched, uncut.





CAHITA

716. ARTE DE LA LENGUA CAHITA. Small old 8vo, old vellum. Mexico, 1737

Lacks title and three other preliminary leaves, but contains the leaf "Al Lector" and the Errata leaf; also lacks last two of the 26 unnumbered leaves at end. See Icazbalceta, Apuntes, No. 86.

A WORK OF THE GREATEST RARITY. Republished by Eustaquio Buelna [see next number], who tells us that all three copies seen by him lacked the title and some of the four other preliminary leaves. He credits the authorship to padre Juan B. de Velasco, born in Oaxaca in 1565. A Doctrina by another author (according to Buelna) was also printed at the same time, 10 leaves, but as a separate work, although bound in with the Arte in some copies.

717. ARTE DE LA LENGUA CAHITA. 8vo, pp. LXIII, 254, boards, morocco back. Mexico, 1890

A reprint by Eustaquio Buelna of the preceding, with a critical and historical introduction of lxiii pages, the Dictionary also reversed Cahita-Spanish, and a Table of Subjects and general Index.

TARAHUMAR

718. TELLECHEA (FRAY MIGUEL). Compendio Gramatical para la Inteligencia del Idioma Tarahumar. *Copper frontispiece*, 8vo, 6 preliminary leaves (one blank), pp. 162, VI, (3), (1), sheep. Mexico, 1826

Page 63 is repeated in numbering, the even numbers after that falling on the right side; actually 163 pp. and verso blank.

719. TELLECHEA (FRAY MIGUEL). Same as preceding. [Special abbreviated edition for the Jesuit missions among the Tarahumares.] 12mo, pp. 69, original boards. Puebla, 1900

720. GASSO (LEONARDO, S. J.). Doctrina y Catecismo Popular en Castellano y Tarahumara. *Half-tone frontispiece*. 12mo, pp. 29, original wrapper. Mexico, 1903

721. GASSO (LEONARDO, S. J.). Gramática Rarámuri ó Tarahumara. Royal 8vo, pp. x, 209, boards, calf back. Mexico, 1903

The author says the work of Tellechea, "desorienta a quien le toma en manos." With a 2-page A. L. S. of the author to Dr. León, laid in.

COMANCHE

722. GARCÍA REJÓN (MANUEL). Vocabulario del Idioma Comanche. [Edition of Sociedad de Geografía y Estadística.] *With a page of hieroglyphic facsimiles*. Imperial 8vo, pp. 32, stitched. Mexico, 1866

OTOMÍ

723. MANUSCRIPT, 1866. Lengua Otomí. "Catecismo Breve en Lengua Otomí, por P. Francisco de Miranda." 12mo, 73 pages, *in the writing of Father Fischer*. Board covers.

At the end is a note signed "Fischer," in German script, and dated April 10, 1866.





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724. MANUSCRIPT. Lengua Otomí. All in Fischer's handwriting, containing three treatises, confesionarios and doctrinas, in Otomí and Spanish, opposite. 12mo, 82 pages.

The two preceding items are Phillipps, Nos. 21399 and 21408.

- ✓ 725. MANUSCRIPT. URBANO (FR. ALONSO). Arte de la Lengua Otomí. 4to, 90 pages. Photographic copy of the original.

A beautifully written copy from the 1605 original.

- ✓ 726. MANUSCRIPT. Catessismo Nathonate. 4to, 8 pages. Photographic copy of the original.

Apparently written about 1750.

727. MANUSCRIPT. Two Short sermons. 4to, 8 pages. Photographic copy of the original.

Seventeenth century hand.

728. BUELNA (EUSTAQUIO). Lucas del Otomí, o Gramática del Idioma, compuesta por un padre de la Compañía de Jesús; publicada, etc. por Lic. Eustaquio Buelna. 8vo, pp. x, 303, boards, calf back. Mexico, 1893

Stamp of Chavero on title, with his bookplate.

729. LÓPEZ YEPES (FRAY JOAQUÍN). Catecismo y Declaración de la Doctrina Cristiana en Lengua Otomí, con un Vocabulario del mismo Idioma. Small 4to, pp. 256, boards, leather back. Méjico, 1826

730. MIRANDA (FRANCISCO DE). Catecismo Breve en Lengua Otomí. Small old 8vo, pp. 16, sewed. Mexico, 1759

731. NAXERA (MANUEL CRISÓSTOMO). De Lingua Othomitorum Dissertatio. 4to, title and pp. 48, stitched. Philadelphia, 1835

Before the *American Philosophical Society*, March 6th.

732. NAXERA (MANUEL CRISÓSTOMO). Disertación sobre la Lengua Othomí, leida (etc.); traducida al Castellano por su autor. Small folio, title, pp. xiii, second title, pp. 145, boards. Mexico, 1845

Published by order of the President of the Republic. With new matter, additions and corrections; pages within printed borders; stamp of Alfredo Chavero on title. CLEAN COPY, broad margins.

733. NEVE Y MOLINA (LUÍS DE). Reglas de Ortografía, Diccionario y Arte del Idioma Othomí. *Fine frontispiece and folding leaf of errata, both engraved on copper.* Small 8vo, 12 preliminary leaves, pp. 160. Mexico, 1767

FINE COPY IN ORIGINAL VELLUM, WITH TIES. The author was a native Otomí, educated in the Royal Seminary, where he later taught the language.

734. NEVE Y MOLINA (LUÍS DE). Reglas de Ortografía, Diccionario y Arte del Idioma Othomí. 16mo, pp. 256, stitched, uncut and unopened, tear in title and one leaf. Mexico, 1863





735. PÉREZ (FRANCISCO). Catecismo de la Doctrina Cristiana en Lengua Otomí. Small 4to, 5 preliminary leaves, pp.43, (1), and leaf of Errata, stitched. Mexico, 1834

The author was teacher of the language in the National University. A number of *special type* were founded for the work.

736. RAMÍREZ (FRAY ANTONIO DE GUADALUPE). Breve Compendio de Todo lo que debe saber, y entender el Christiano, etc. en Lengua Othomí, y construido literalmente en la Lengua Castellana. Small 4to, title and 8 preliminary leaves, pp.80, and folding table, stitched. Mexico, 1785

UNIQUE COPY of a most curious work, FRESH AND CRISP as on the day of issue. Printed in large clear type, for which 33 *special type* were cast, to give the various difficult special sounds of the language. The present copy also has at the end a large folding sheet, printed in the same type, of districts where the language is spoken; THIS FOLDING SHEET IS KNOWN IN NO OTHER COPY OF THE WORK.

000. OTOMÍ POETRY. See No. 676.

### MACZAHUA [SISTER LANGUAGE TO OTOMÍ]

Study of Otomí, and still more of Maczahua, has still to be made a serious matter, but is of primary importance, as the language is generally recognized as of very primitive type, and so different from the known Mexican languages as to point to a wholly anterior period of occupation.

- ✓ 737. MANUSCRIPT. LENGUA MACZAHUA. GAONA (FRAY JUAN). Coloquios de la Paz y Tranquilidad Christiana; interlocutores, un Religioso y un Colegial. 8vo, 146 leaves, *in the handwriting of Father Fischer, chaplain to Maximilian*. Boards, morocco back.

A VOLUME OF THE VERY FIRST IMPORTANCE. This work of Gaona was written not in Maczahua, but Mexican, and was printed in Mexico in 1582, 22 years after Gaona's death, with a dedication referring to a prior edition, still unknown. Of the 1582 edition but three copies are recorded, the *Fischer* (very imperfect), the *Ramírez*, and the *Icazbalceta*. The Icazbalceta library disappeared during the Carranza period in Mexico; but that copy contained interleaved, in perfect script, a translation into some other native language, which Icazbalceta could not identify nor find any one else who could. Further, in the *Ayer* collection is another manuscript, containing Gaona's work translated into Otomí, a language having close affinity to the Maczahua.

Father Fischer made special efforts in the line of Otomí, and other copies by him of Otomí texts will be found in items Nos. 723, 724.

Where he obtained this Maczahua version we cannot say; but this volume, with the printed text and the *Ayer* manuscript in Otomí, gives us a tri-lingual version of a long 16th century work, something that hardly exists in any other case; and if the Icazbalceta copy ever turns up, there may be a fourth native language to set parallel.

738. MANUSCRIPT, 19TH CENTURY. LENGUA MACZAHUA. A single leaf, 19th century, containing Maczahua and Spanish in parallel columns.

Except a large manuscript Maczahua dictionary in the *Ayer* collection, no other manuscript besides these two is recorded.

739. LEÓN (NICOLÁS). A Maczahua Catechism in Testera-Amerind Hieroglyphics. *11 pages in facsimile hieroglyphics*. 8vo, 20 pages, stitched, uncut. No place, 1900

740. NAJERO YANGUAS (DIEGO DE). Arte y Doctrina Maczahua. [Reprint.] 8vo, half title, and pages 239-304, paper, uncut. No place, no date





## OTONCA

A dialect hitherto known only by name.

741. MANUSCRIPT. OTONCA, a sub-dialect of Otomí and Maczahua. Manuscript of 27 leaves 4to, containing a padrón or list of those living in the several ranchos or barrios. Three sections have been fastened together, with the dates of 1690, 1715, 1715, with a number of lines of writing in Otonca, a dialect of which we have absolutely no other specimen.

In this manuscript we find the identical towns and districts named, which appear in the hieroglyphic Tribute Codex, the Mariano Jiménez. In the codex the chief towns are called Otlazpan and Tepexic, here Otlaxpa and Tepexi; the same local names reappear, Atenco, Nochtenco, Caltenco (where Aztec was spoken); Xido, Idangu, Xothe, Doxey, Nequetoy, Vego, Pathe, the Otonca towns, together with a few names that do not appear in the Codex list. Beyond all doubt it was the great grandparents of those whose names are here listed, whose pictures and tributes are intended on the pages of the Codex. As specimen of the Otonca, A DIALECT HITHERTO KNOWN ONLY BY NAME we give:

Guenya amapa an miercoles nah alphaña abril del 715, nugua bi buzdi ani qhuan nobate quequa amahui, etc.

See Codex, Mariano Jiménez, No. 845.

## TARASCAN

- ✓ 742. MANUSCRIPT, 1697. IRIARTE (FRAY JOSEPH DE). Sermones en Lengua de Cintzuntzan. Small octavo, 197 leaves in regular and beautiful script. Dated at end 1697, and signed by the author, with full name and rubric. Bound in original limp vellum.

In the Tarascan language, Cintzuntzan having been the ancient capital of that kingdom. On the rarity of Tarascan manuscripts, see under No. 743, Gilberti. The leaves are as clean and fresh as when first written.

[See Reproduction of One Page]

- ✓ 743. MANUSCRIPT, Circa 1569. GILBERTI (FRAY MATURINO). Vocabulario Castellano-Tarasco y Tarasco-Castellano. Folio, I, 130 and 150 leaves.

ONE OF THE THREE GREATEST MANUSCRIPTS OF ITS CLASS IN THE WORLD, the other two being the *Motul Maya Dictionary* in the John Carter Brown, and the *Coto Cakchiquel Dictionary* in the "American Philosophical Society" in Philadelphia; of these the Maya is of the native language of Yucatan, the Cakchiquel of that of the highlands of Guatemala, and this of the Tarascan native kingdom of western Mexico, the present State of Michoacan.

Gilberti was the author of numerous works, some still remaining in manuscript, and others constituting some of the rarest of all Sixteenth Century Mexicana. See No. 751 for a copy of the Dictionary, printed 1559.

The present manuscript, in GILBERTI'S OWN AUTOGRAPH, must be some ten or fifteen years later than 1559, as it is a complete revision of his work, with the different words gathered under their roots. The whole is in fine clear writing, double column, of 58 lines each.

With the exception of this manuscript, and the beautifully written Iriarte *Sermones* [see No. 742 in this catalog] no other Tarascan manuscripts are known to exist out of *fast* hands, nearly all those known being in the John Carter Brown Library. IN DATE THIS MANUSCRIPT ANTEDATES BOTH THE MOTUL AND THE COTO (the latter by nearly a hundred years), AND MAY THUS BE FAIRLY CALLED THE SUPREME MANUSCRIPT OF ITS KIND WHICH HAS COME DOWN TO US.

744. MANUSCRIPT. GILBERTI (FRAY MATURINO). Sermones breves en Lengua de Michuacan. 4to, 168 pages. Photographic copy.

In Gilberti's exquisite writing; with many marginal notes in another 16th century hand.

- ✓ 745. MANUSCRIPT. Doctrina in Tarascan. 4to, 80 pages. Photographic copy.

In a fine 16th century hand, much like Gilberti's but less regular than above. Well drawn ornamental head and end-pieces.





manchecheri himboqui no hiqui nacungapiha  
 no hiqui nacungapiha; eazumendo hihcheniun-  
 ba apimari peragua himbo hucapihi hindeeneri  
 hucanaxagua. Temendo huchaeneri nana etge-  
 ri Vari Xuxi. Santa Maria, hihcheni remba a-  
 pimariperagua himbo, no ambe maru haxuatz-  
 perata ne eneru, y quinoheco Espiritu Santo Eneri  
 huiquesi hihcheni remba <sup>hucanaxagua</sup> teruheneri pimpli  
 Nos eneru Vandaqua Vnahpani.

Aziplha y qui huxeh  
 Adan euzauanoasca echeri himbo huchamun-  
 cata, ca no amu y qui mecata: himbo egihki thu  
 y qui, y fiqui himan Adan acha Jesuchrist, y  
 que Venapiranga, no y qui mecata echeri himbo  
 amamba himbo, hindequi no nahcan checamek  
 huzumu hapiranga thanacurita eneru.

Hin himbo.  
 Vanda hucpeuecan xaxahaca: ca himboqui in-  
 gate can eez andienapiranga yanan angatzmo  
 euecani, ca curi pihchacuecani. hy Cuzendazo

[No. 742]

746. MANUSCRIPT. BOTELLO MOVELLAN (FRAY JOSEPH Z.). Catecismo Breve en Lengua Tarasca, y Recopilacion de algunos Verbos los mas comunes. 4to, 108 pages. Photographic copy.  
 Ornamental heads and initials. Written in 1756. The Vocabulary takes the last 84 pages.
- ✓ 747. MANUSCRIPT. Calendario Tarasco y Nahuatl. 4to, 36 pages. Photographic copy.  
 Sixteenth century hand.
- ✓ 748. MANUSCRIPT. Calendario Tarasco. 4to, 9 pages. Photographic copy.  
 With a signed note by Veytia that he had copied it from a manuscript in Boturini's hand, found in the possession of Gorraez, one of those who had seized the Boturini manuscripts. Copied by Veytia in 1756.
749. BASALENQUE (FRAY DIEGO). Arte de la Lengua Tarasca. Small old 8vo, 15 preliminary leaves, pp. 110, stitched. Mexico, 1714  
 The present copy lacks the title-page; otherwise a good copy of an exceedingly scarce work. See also Nos. 343, 757, Basalenque.
750. BASALENQUE (FRAY DIEGO). Arte del Idioma Tarasco. 4to, title, pp. xxxii, 86, (1), original wrappers, uncut. Mexico, 1886  
 Reprint of the preceding.





Kindly read Conditions of Sale in forepart of Catalogue

751. GILBERTI (FRAY MATURINO). Aqui comienza el Vocabulario en la Lengua Castellana y Mechuacana. Small 4to, original vellum. Mexico, 1559

The collation of this work should be as follows: A printed title, Vocabulario | en lengua de | Mechua | can Compuesta por el | reuerendo padre Fray | Maturino Gilberti | dela ordē del sera | phico Padre | sant Fran | cisco. | ¶ Fue visto y examinado | y con licencia impresso, | Dirigido al Muy | Ilustre y reuerēssimo Se | ñor Dō Vasco de Quiro- | ga Obispo de Mechua | can, Año de 1559. All within a rococo border with Adam and Eva at the sides. On the verso the Prologo Dedicatorio. Then the Tarascan-Spanish part in two columns, leaves 2-79; 80-87 recto is an alphabetical list of words analyzed by roots; verso blank.

**Aqui comienza el Vocabulario  
EN LA LENGVA CASTELLANA Y  
Mechuacana. Compuesto por el muy Reuerendo  
padre Fray Maturino Gylberti dela orden del se-  
raphico padre Sant Francisco.**



¶ ANDORVM nimia te fecit prole parentem  
Qui genuit moriens, quos pater alme foues.  
Confusus viuis, langues: cum mente revoluis.  
Vulnera, cum spectas, stigmata carne goris.

*Deo Augustin J. Villa Maso'a  
Felipe de la Cruz, por que el libro le  
regalo. Felipe de la Cruz.*

[No. 751]

Then follows the second title, red and black, with figure of St. Francis; another figure of same and the Virgin on verso; then the Spanish-Tarascan, folios 2-180; then a leaf with colophon recto, and a few lines on the verso. Icazbalceta says that his copy was the only one he had found with the second title, red and black. No other complete copy perhaps exists, and the Icazbalceta library has completely disappeared since its seizure by Carranza, who sent it to his own home at Saltillo; and that place was later captured by Villa.

The present copy, which is in original vellum binding, has the two parts interchanged in the binding, but at the front of the volume an extra red and black title appears in place of the other one, which is lacking, with the other leaves 2-8 of signature *a*. Part II lacks the last four leaves of text, and the final leaf. The work is thus complete, save for the title and next seven leaves of the Tarascan-Spanish, and the last four leaves of text, and the colophon, of the Spanish-Tarascan. THE FEW COPIES KNOWN ARE ALL IN fast HANDS.

[Continued]





[No. 751. GILBERTI (M.).—*Continued*]

The list of words by roots on the above leaves 80-87 is of special interest here as prefiguring the manuscript dictionary offered in this sale (No. 743), arranged by Gilberti throughout on this plan, with much elaboration. NOT ONLY THEREFORE IS THE PRESENT VOLUME ONE OF THE GREATEST RARITIES IN ALL AMERICANA OF THE PERIOD, but it accompanies a manuscript ranking among the two or three of highest value and importance that have survived.

[See Reproduction of Title-page]

752. GILBERTI (FRAY MATURINO). *Arte de la Lengua Tarasca*. Mexico, 1558. 8vo, pp. VII, 344, 6, full maroon leather, sides bevelled at edges and with gilt scroll border, gilt back and edges, title in gilt on front cover, original wrapper bound in. Mexico, 1898

Reprinted in an edition of 85 copies, page for page with the original, first 8 pages in facsimile, on special maguey paper, by Nicolás León. Large margins.

753. GILBERTI (FRAY MATURINO). *Dialogo de Doctrina Christiana, en la Lengua de Mechuacan*. Leaves ccxxxvi to cclxxvi only. Folio, stitched. Mexico, 1559

Collation of complete work: Two columns, Gothic type, 56 lines to the column; folios i-ccxcv, and 1-25. Of this enormous work only three or four copies are recorded existent, in any state; the present item includes leaves ccxxxvi to cclxxvi only, but these are in excellent condition, somewhat discolored by water, and with but one small wormhole at the top, not touching the text.

754. GILBERTI (FRAY MATURINO). *Un Manuscrito Tarasco del Siglo xvi, atribuido al sabio e ilustre misionero. Encontrado por el Sr. Pbro. Dr. F. Plancarte*. 8vo, 16 unnumbered leaves in facsimile, wrapper, uncut and unopened. Mexico, 1888

The handwriting is clearly Gilberti's, as shown by other manuscript volumes of sermons by him.

755. LEÓN (NICOLÁS). *Silabario del Idioma Tarasco*. 12mo, pp. 20, original wrapper. Morelia, 1888

- 755A. SERRA (FRAY ANGEL). *Manual de Administrar los Santos Sacramentos a los Españoles, y Naturales de esta Provincia de los Gloriosos Apostoles S. Pedro, y S. Pablo de Michuacan, conforme à la reforma de Paula V. y Urbana VIII*. Compuesto por el M. R. P. Fr. Angel Serra. . . . Small 4to, boards, morocco back.

En cuya Imprenta se reimprimió por su original impresso en Mexico, con licencia el año de 1697. este presente de 1731

EXCEEDINGLY RARE WORK. The text is written in Latin, Spanish and Tarascan. ONLY A FEW COPIES KNOWN.

COLLATION OF SIGNATURES: [a] in twos;\*, A-Z, Aa-Kk in fours, Ll, ¶, ¶¶, ¶¶¶ in twos; total 146 leaves, the first (title-page) lacking and supplied in pen-and-ink facsimile, final leaf of Table lacking.

COLLATION BY PAGINATION: 6 preliminary leaves arranged as follows: Title, verso blank [a1]; Approbation [a2] recto; Indice, [a2] verso and \*1 recto; Rubricas, \*1 verso; Prologo, \*3 recto; Indice (continued), \*3 verso, \*4 recto (end of Indice); Indice (middle part), \*4 verso and \*2 recto; balance of Prologo, \*2 verso; Text, folios numbered 1 to 134; De Privilegiis, folios 137, 138; Table, ¶¶ 1 to ¶¶¶ 2.

As shown by the above collation the text ends with Leaf 134 (L12), followed immediately by two leaves of Privileges, numbered 137 and 138, with signature mark ¶. Sabin (No. 79311) mentions a copy which he says lacked leaves 135 and 136, but the work is complete without these two leaves, these numbers having been omitted in the original printing of the volume. The preliminary leaves in the present copy are misbound, as indicated in the collation above, but are all present. The leaf of Approbation has name blotted out in ink and several small tears, and the Title and last leaf of Table are lacking; OTHERWISE, THE ENTIRE VOLUME IS IN UNUSUALLY GOOD CONDITION, EXCEPTIONALLY CLEAN AND FRESH.

000. TARASCAN LANGUAGE, ETC. See also No. 22.





## MATLALTZINGA

The authorities are still disagreeing as to whether the language belongs to the Otomí group or not. No one seems to have studied it enough to be entitled to a real opinion. The people are known to have moved at one time from near Toluca to form settlements among the Tarascans.

756. MANUSCRIPT, 1859. CHIMALPOPOCA GALICIA (FAUSTINO). Matlaltzinga and Mexican Languages. Etymological analysis of numerous place names in Mexico and Guatemala. June 1859. Folio, 7 pages. With photograph of a page of a 16th century Sermonario in Matlaltzinga.

Phillipps, No. 21247.

- ✓ 757. MANUSCRIPT. BASALENQUE (FRAY DIEGO). Vocabulario de la Lengua Matlaltzinga; 1642. 4to, 286 pages. Photographic copy.

Basalenque also wrote an Arte, and Pimentel used another incomplete Arte by Guevera; there are also one or two volumes of Sermons in Matlaltzinga to help.

## AZTEC, NAHUATL OR MEXICAN

000. AZTEC PICTURE ROLL, pictures and text. See Codex Chalco, No. 557.

758. MANUSCRIPT. AZTEC, Circa 1520. AN ORIGINAL MEXICAN HIEROGLYPHIC MIGRATION MAP AND PICTURE CHRONICLE, written on three leaves of *maguey paper*, 11 by 14 inches each. With pictures of rulers, etc. in colors; with long well written text.

The Chronicle falls into two parts; the first is the Migration Map, which brings the history down to the reign of Itzcoatl, who succeeded to the rule of Tenochtitlan (the Aztec Mexico) in 1417, and aided Nezahualcoyotl to recover Tezcoco; he then by the aid of Quauhtlatoa, the king of Tlatelolco, defeated Moxtla, king of Azcapozalco, thus laying the basis of the Aztec empire. The names of Itzcoatl, Quauhtlatoa and Nezahualcoyotl, as well as those of the cities Tenochtitlan, Tezcoco and Tlatelolco, all appear in the text. The history was then carried down to the time of Montezuma (Motecuzoma Xocotzin) who here (with the name Xocoyotl) and his nephew Quauhtemotzin (the hero ruler Guatemotzin), appear facing various sub-chiefs in a drawing on the last page. On the first page, we also find in the drawing the names of Vitziltecatl and Quauhtecatl.

[See Illustration]

- 758A. MANUSCRIPT. AZTEC, Circa 1590. Aztec Family Manuscript, relating to Don Gazipari di Buena Ventura and others, with witnesses and signatures. On five leaves of *native maguey paper*, 7 by 11 inches each.

VERY RARE AZTEC MANUSCRIPT AND OF GREAT INTEREST, as it relates to one of the original Aztec families, the Don Gazipari (or Gaspar) mentioned, appearing to have been one of the Aztec native nobility, and probably of the town of Tlatelolco, which is mentioned near the top of the first page. This place is also mentioned in the preceding item. The manuscript, however, bears the dates 1537 and 1590, so that it is somewhat later than the Migration Map above, and the paper is somewhat different in make. BOTH OF THESE ITEMS ARE UNUSUALLY DESIRABLE AS WELL FOR THEIR HISTORICAL INTEREST AS FOR THEIR ANTIQUITY.

- 758B. MANUSCRIPT, 15—. Document, entirely in Aztec, of the town of San Pedro Tlahuac Huexocalco, Zetiembre 10, (15—). Folio, 2 pages.

759. MANUSCRIPT. AZTEC, 1537-1771. Títulos de Coatlinchan, 19 leaves, folio.

Some of these leaves were pasted together to form a stiff cover for other writings. Various names and dates appear; two leaves contain the music for the Kyrie eleison, with date 1549; other leaves were a Bull of 1754; other dates are 1671, 1739 and 1771.

In the Tezcoco district, granted for assistance rendered by the cacique to Cortes; with description of the coat of arms, as granted to Don Valeriano Francisco de Buen Dia Atutzquetzin Ixquioxochitl and Don Graviel Cortez de Buen Dia Huecahuatl.













- 759A. MANUSCRIPT, 1552. MOLINA (FRAY ALONSO DE). Original AUTOGRAPH Manuscript, in Gothic letters, with Molina's name and the date September, 1552. Ordenanças para prouedar los Cofrarias allos que an de servir en estas Hospitalles. 4to, 23 leaves.

OF SUPREME INTEREST. Fray Alonso de Molina was the first of all to print in the native languages of America, except for the (still unlocated and uncertain) "Doctrina" of 1539. Molina's first work was his "Doctrina" of 1546; his most important his "Dictionary." of 1555 (quarto, Spanish-Mexican only), republished enlarged, and with a Mexican-Spanish part, in the 1571 folio, which to this day has remained the fullest dictionary of the Nahuatl (or Mexican) language published (No. 865). His "Grammar" was published in 1571 and 1576, various "Confesionarios" from 1565 (see No. 864A in this catalog) to 1578. His publication record thus covered 32 years, up to seven years before his death in 1585.

129.

Enochlacotla. aquellos seama.  
Singular.  
T de comos. Seuama con los pro  
nombres. nech. mitz. cf  
T nimiztlacotla. // yo amo.  
T nictlacotla. // yo amo a aquel.  
T nameztlacotla. // yo amo a los otros.  
T miquintlacotla. // yo amo aquellos.  
T tnechtlacotla. // tu me amas.  
T tictlacotla. // tu me amas a aquel.  
T titechtlacotla. // tu me amas.  
T tiquintlacotla. // tu me amas a aquellos.  
T techtlacotla. // aquel me ama.  
T miztlacotla. // aquel te ama.  
T quinlacotla. // aquel ama a aquel.  
T techtlacotla. // aquel nos ama.  
T ameditlacotla. // a los otros ama. cf.  
T quintlacotla. // a los otros ama.  
T timitlacotla. // nosotros amamos.  
T miztlacotla. // nosotros amamos a aquel.  
T tnechtlacotla. // nosotros amamos.  
a los otros.  
T tiquintlacotla. // nosotros amamos.  
a aquellos.

[No. 760]

760. MANUSCRIPT, 1547. OLMOS (FRAY ANDRÉS DE). Arte de la Lengua Mexicana, and Vocabulario. ORIGINAL AUTOGRAPH MANUSCRIPT, (1547). GOTHIC LETTER, in red and black, small octavo, 288 leaves, the first missing.

FRAY ANDRÉS DE OLMOS must have preceded Molina in his linguistic work, the present *Arte* appearing to have been finished on the 1st of January, 1547, the year after Molina's first imprint, the 1546 *Doctrina*, finished on the press June 20. The great excellence of Olmos' work has kept it in the front rank of all Mexican grammars; various efforts to print it at the time all failed, and it only appeared in print under the editorship of Rémi Siméon in 1885; Beristain was in error in believing it had been printed in 1555.

In the preface to his edition M. Siméon mentions four existing copies of Olmos' grammar; one of these gives the above date of its completion, and with another, less accurate and later copy served as the base for his work. From the data given

[Continued]





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[No. 760. MANUSCRIPT, 1547—Continued]

by M. Siméon one might well infer that the earlier of the his two manuscripts, that in the Bibliothèque Nationale, was the original autograph, were it not for another statement in Eguiara and Beristain. The latter says that "in the library of the church at Toledo there exist the Arte y Vocabulario Mexicanos of Padre Olmos," adding that Eguiara saw the original in the town of Tlanepantla.

Now, although the present volume lacks the first leaf, it begins on leaf 2 near the end of the second paragraph of the printed edition, and follows that text almost literatim, being much closer to it than the second manuscript used by Siméon. The letters of the present manuscript are clearly of a formal middle XVIth century hand, and the orthography is in various instances earlier rather than later than the printed text.

The text continues to the top of leaf 225, where we find: "y acaba aqui porque adelante esta son todos los verbos o casi todos los que ay en la lengua tambien si los quieren sacar son provechosos et vales," after which the Vocabulario goes on to folio 288 recto, in the same formal hand, red and black, as all the rest of the work, and ends with "Finis."

We have here, therefore, clearly the "Arte y Vocabulario" mentioned by Eguiara and Beristain, THE SECOND PART BEING UNKNOWN TO SIMÉON, and missing in his manuscripts. The margins, as well as all the blank space on the last leaf also contain numerous notes in Mexican, in an early running, but poor hand. As further negative evidence of date, there is no indication of any Molina influence in the manuscript.

Manuscripts of any size or character in the native languages, from before 1550, may be counted on one hand; there is a document in Maya of 1542, a 95-leaf manuscript of Sermons in Mexican, begun by Sahagún in 1540, now in the Ayer collection. As shown by Siméon, it is certain that four copies of the grammar were made, apparently by different hands; unless Olmos himself first wrote the Paris manuscript and then re-copied that in full to add the Vocabulary in a single connected work, this present manuscript must be assigned to the year given, 1547, and all the others be regarded as later copies from this, of the grammar alone.

In any event this manuscript must be included among the few surviving native language manuscripts of the earliest decade in which any are known, besides being, from its contents, FAR THE MOST IMPORTANT OF THEM ALL.

[See Reproduction of One Page]

761. MANUSCRIPT, 1547. OLMOS (ANDRÉS DE). Arte Mexicana. Leaves 2 to 7 of a contemporary copy of the same work as No. 760 above. 4to, about 1547.

The manuscript begins toward the end of the Epistola Nuncupatoria, and goes nearly to the end of Chap. 4. It is in a regular, formal hand, more compact and erect than the complete volume above, and shows the same archaisms of chirography and spelling. It agrees almost literatim with the other texts, following the manuscript in the "Bibliothèque Nationale" more often than the "Maisonneuve," where those differed. The citation in the prologue reads only, "pues que teste Mercurio," omitting "Hermes Trismegisto."

For several reasons Siméon placed the Maisonneuve manuscript later than the BN, among them the mention of Hojicastro as "presente obispo de Tlaxcala," and the added final sentence to the Prologue: "Pocos vocablos por que no sean mexicanos, o tetzucucanos, y algunos de Tlaxcala." The present manuscript omits the last four of these words, from which we might infer a date between the two Paris manuscripts.

762. MANUSCRIPT, 1577. Manuscript in Aztec and Spanish, Jaunary 6, 1577, concerning the "tributos de grana, añil y tierra parda." Folio, 14 leaves.

763. MANUSCRIPT, 16TH CENTURY. Pasión en Lengua Mexicana. Manuscript of 39 8vo leaves, in a 16th century hand much like that of the Olmos Arte [No. 760]; Followed by another manuscript in very early 16th century hand, 33 leaves, within red ruled border, red initial and rubrication.

Phillipps' manuscripts, No. 21401.

764. MANUSCRIPT, 1603. Document, Signed, entirely in Aztec, December 1603. Folio, 2 pages.

765. MANUSCRIPT, 1658. Document of Accounts, entirely in Aztec, Monday, March 11, 1658. Folio, 4 pages.





766. MANUSCRIPT, 1690. Document in Aztec and Spanish, concerning lands near Amecameca; November 11, 1690. Folio, 6 pages.

767. MANUSCRIPT, 17TH CENTURY. Early Aztec Prayers, in Native Handwriting. A Manuscript containing prayers such as used by the sacristan in a small pueblo. Early 17th century hand. 12mo, 27 leaves.

These little manuscripts were subject to constant handling and use throughout the village, and very few of such early date survived. The writing in this one may even be late 16th century as it shows the style and form of the better formal hands of that date, loosely written. From the paragraph marks, the capital A, tz, and combinations like yntla, it might well have been written by a parish priest in his old age, who as a young man had written as in our Olmos manuscripts; either this or by one of his assistants, trained by him from these early manuscripts.

768. MANUSCRIPT, 17TH CENTURY. Aztec Sermons. A Manuscript containing sermons; written in a 17th century hand, and partly covered by a piece of a printed Bull, with the name of a later owner, and the date 1744. 12mo, 19 leaves.

769. MANUSCRIPT, 1703-1712. Four leaves in Native Handwriting, Signed (one as alcalde), concerning business matters, and dated, 1703, 1705, 1710, 1712. ALL IN AZTEC.

770. MANUSCRIPT, 1710. Document, 1710; with signatures of the Indian town officials. ENTIRELY IN AZTEC. Folio, 2 pages.

771. MANUSCRIPT, 1710-1715. Four Letters by Native Town Officials, two bearing dates 1710-15; the others of same period. ALL IN AZTEC. 8vo, 6 leaves.

772. MANUSCRIPT, 1719-1768. Five Leaves in Native Handwriting, one concerning affairs in Xochimilco, from 1719 to 1768. ALL IN AZTEC. 8vo, 4to, 8 leaves.

773. MANUSCRIPT, 1720. Document of the Town of Xochimilco, August 1, 1720. Verified by the governor of the town with an elaborate rubric in place of a signature. Folio, 1 page. ENTIRELY IN AZTEC.

774. MANUSCRIPT, 1755. Draft of a Sermon in Aztec, entirely filling the back of an *Illustrated Jesuit broadside*, printed at the College of San Ildefonso, Mexico, July 20, 1755.

Just a few years before the expulsion of the Jesuits from the Spanish dominions. The study of these loose sheets issued for immediate church use is a part of the history of the printing press in Mexico. Great numbers were, and still are being, issued in the most Catholic centers, like Puebla and Guadalajara, as well as in less numbers in more out of the way places. Necessarily fugitive, the probabilities as to every single piece of what few have survived are that EACH IS UNIQUE.

For other copies of this class, see No. 1347.

775. MANUSCRIPT, 1765. Treatise in Aztec on the Sacrament of Baptism. Complete, but once part of a larger volume, being paged 197-228. 4to, 32 pages.

A WELL-WRITTEN MANUSCRIPT. Said to be in the writing of Padre Morfi, of the convent of Tlatelulco, about 1765.

776. MANUSCRIPT, 1770. REYNA (JOSEPH DE). Este Bocabulario lo hizo y cordino de su original el Maestro Manuel Joseph de Reyna, Año de 1770. 12mo, 38 leaves, half sheep.

This is not, as stated on the title leaf, a "Vocabulary," but a "Confesionario" and "Doctrina." It is EXQUISITELY AND DAINTILY WRITTEN IN A FINE HAND, roman and italic letters, like a printed page, in black, red and green, with ornamented headpieces, initials and tailpieces. Phillipps, No. 21425.





Kindly read Conditions of Sale in forepart of Catalogue

- ✓ 777. MANUSCRIPT, 1778. ARAOZ (FRAY FRANC. X.). Vocabulario Mexicano. A BEAUTIFULLY WRITTEN MANUSCRIPT of 274 pages, CLEAN AND PERFECT THROUGHOUT. Three leaves, in a different hand, Para administrar, etc., in Aztec, bound in. Small 4to, half morocco.
- From the Fischer and Phillipps Libraries. The statement in the catalogue of the latter that the manuscript was written in 1598 is an error, the correct date being 1778.
- It was doubtless owing to the publication of the Molina "Aztec Dictionary," in 1555 and 1571, but it is nevertheless remarkable that in all the succeeding centuries no other Aztec dictionary of any size was attempted, SAVE ONLY THE PRESENT VOLUME, and one of rather less value, in the "Bibliothèque Nationale." This in contrast to the native languages of Yucatan and Guatemala, especially the Maya and the Quiché, there being four extensive Maya dictionaries survived (and others known to be lost), the Motul particularly having nearly a thousand pages. While in Quiché-Cakchiquel we have the Coto of a thousand folio pages, and perhaps a dozen others of 500 pages or over.
778. MANUSCRIPT, 1788. Examples of the Four Women who were Condemned for Failing to Confess a Mortal Sin at Confession. 1788. ENTIRELY IN AZTEC. 4to, 41 leaves.
779. MANUSCRIPT, 18TH CENTURY. Aparejo que se les ha de hacer a los que quiere comulgar la Quaresma. ENTIRELY IN AZTEC, in writing of early 18th century. 4to, 15 leaves.
780. MANUSCRIPT, 18TH CENTURY. Aztec Grammar, containing a treatise on the nouns and prepositions; writing of early 18th century. 4to, 12 leaves.
781. MANUSCRIPT, 18TH CENTURY. Aztec Grammar. Metodo Facil y Breve para aprender el Idioma Mexicano; with extensive vocabulary. 4to, 24 leaves, original Spanish calf.
- From the Fischer and Phillipps Libraries.
782. MANUSCRIPT, 18TH CENTURY. Aztec Grammar and Doctrina. A Manuscript of the 18th and 19th centuries. 12mo, 78 pages, in original calf, gilt.
- The manuscript begins with a one-leaf Index, by the original writer; then the *grammar*, to the bottom of page 53. On page 55, to the top of 70, follows the *Doctrina*. After this three leaves of more modern paper have been inserted, a new writer beginning a *Doctrina Pequeña* near the top of page 70, the last early leaf. After page 76, however, he bound in the blank folding leaf prepared by the first writer for the *Erratas de este volumen*.
783. MANUSCRIPT, 18TH CENTURY. Aztec Manuscript. In good 18th century writing, containing prayers; with one leaf of a short discourse (in an earlier hand) informing the faithful of the privileges of a plenary indulgence contained in a Bull. 12mo, 2 leaves.
784. MANUSCRIPT. BOTURINI. Aztec grammar. Identified by Dr. León as in the writing of Boturini. 4to, 4 pages.
785. MANUSCRIPT, 18TH CENTURY. Confesionario in Aztec. An 18th century Manuscript, with a Confessional in Spanish and Aztec on opposite pages. 12mo, 8 leaves.
786. MANUSCRIPT, 18TH CENTURY. Manuscript in Aztec, 18th century hand. 4to, 4 leaves.





787. MANUSCRIPT. Ejercicios de Idioma Azteco, el catedrático Miguel T. Palma, Escuela Normal del Estado de Puebla; with phonology and a vocabulary. 4to, 70 leaves.  
See PALMA, Nos. 870, 871.
788. MANUSCRIPT, 18TH CENTURY. Manuscript in Aztec, 18th century, 4to, 4 pages.
789. MANUSCRIPT, 18TH CENTURY. Instrucciones, Para los Indios. In a good 18th century hand. 4to, 5 pages.
790. MANUSCRIPT, 18TH CENTURY. Modo facil y breve para aprender el Idioma Mexicano. End of 18th century. Well written. 12mo, 23 pages.  
Phillipps' manuscripts, No. 23207.
791. MANUSCRIPT, 18TH CENTURY. Santoral in Aztec. An 18th century Manuscript containing 54 short stories of the various saints. ENTIRELY IN AZTEC. 12mo, 26 leaves.
792. MANUSCRIPT, 18TH CENTURY. Sermones en Lengua Mexicana, 18th century. 4to, 41 leaves.  
From the Fischer and Phillipps Libraries.
793. MANUSCRIPT, 18TH CENTURY. Spanish-Aztec Manuscript Vocabulary, 18th century. 4to, 5 leaves.
794. MANUSCRIPT, 1850. RAMÍREZ (J. F.). Silabario Mexicano. A draft in the handwriting of Ramírez. About 1850. 12mo, 16 leaves.
795. MANUSCRIPT, 19TH CENTURY. Translations of the doctrina; 19th century. ENTIRELY IN AZTEC. 12mo, 6 leaves.
796. MANUSCRIPT, 19TH CENTURY. Compendio de Doctrina Cristiana en Idioma Mejicano, para beneficio de los Indios. In a clear hand; early 19th century. 12mo, 69 leaves.
797. MANUSCRIPT, 19TH CENTURY. Treatise in Aztec, in writing of Faustino Chimalpopoca, on the Virgin of Guadalupe, 5 pages; followed by data about the descendants of Ixtilxochitl, in Spanish and Aztec. 19th century. 4to.
798. MANUSCRIPT, 19TH CENTURY. Vocabulario Mexicano-Castellano, containing a vocabulary of about 300 Aztec words. 19th century. 12mo, 12 leaves.
799. MANUSCRIPT, 19TH CENTURY. Proclama de un Indio a la Venida de los Yanquis. In Aztec, with translation in Spanish. Folio, 4 pages.  
"The inhuman Yanquis, in truth not sons of the seven brilliant stars as they vociferously declare, but of the seven mortal sins. They wish to possess our persons and sell us like vile animals. Do not be cowards; come and help our General Santa Anna; rise you en masse, and with sticks and stones and arrows, run, to drive out the accursed Yanquis."





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800. MANUSCRIPT, 19TH CENTURY. Proclama en la venida de los Yanquis. Manuscript in Aztec, with Spanish translation signed by Faustino Galicia (Chimalpopoca), the Aztec scholar (see in this catalogue, Nos. 797, 845, 846, 892.). Folio, 3 pages.

Entirely different from the preceding. Written just as the Americans had reached Iztapalapa on the way to the capital.

801. MANUSCRIPT, 1519. Cronica Mexicana. Folio, 64 pages. Photographic copy.

One or more leaves at beginning are gone, the text continuing with count year by year, with running text, for 121 years, and coming to Ce Acatl, with the date 1519 in the margin, ynipan acico Españoles me Castilteca Marques del Valle ypan acico Moteuccomatzin, etc.

The Nahuatl is in a fine formal hand, covering 24 pages, with the last date 1589; a short attempt at a word by word translation in another early hand, and extended comments and translation by Aubin.

802. MANUSCRIPT, 1523. Picture Manuscript of Prayers and the Doctrina in Pictures, with explanations in both Nahuatl and Spanish. 4to, 60 pages. Photographic copy.

Leaves 20, 21 have four pages in Nahuatl, with dates of 1523, 1524, and names of various persons: Tlatohuani Moteuhçcoma, yn Quauhtemotzin, Pontifice Adriano Sexto, Pe. Gen. fray Franco. de los Angeles, Ximenez, Valensia, Toribio Motolinia, etc. Then follows another picture doctrina, closed by the arms of Spain and of Mexico.

803. MANUSCRIPT, 1541. Lectionary in Aztec. 4to, 320 pages. Photographic copy.

The first 16 pages have a Church Calendar, with the dates 1541, 1542, probably the date of the manuscript, which is written throughout in an exquisitely regular formal hand, UNSURPASSED BY ANY OTHER AMERICAN MANUSCRIPT KNOWN.

- ✓ 804. MANUSCRIPT, 1560. Ordenanças de su Magestad. 4to, 8 pages. Photographic copy.

Writing of about 1560; decree of Philip, of 34 clauses, dealing with functions of the viceroys and auditors; makes mention of Doña Juana, Reyna.

- ✓ 805. MANUSCRIPT, 1540. SAHAGÚN (FRAY BERNARDINO). Siguense unos Sermones en Lengua Mexicana; compuse en el año de 1540, a corregir y añadir este año de 1563. Folio, 202 pages. Photographic copy.

Autograph of Sahagún, on *maguey paper*, with his signature and numerous marginal notes.

806. MANUSCRIPT, 1574. Tribute Book in Hieroglyphs, for the town of Teocaltitlan, 1574. 4to, 59 pages. Photographic copy.

Showing heads for the Indians, each with his name written and in hieroglyph, and the tribute he had to pay to the Encomendero; explanatory text in Nahuatl, and signatures.

- ✓ 807. SAHAGÚN (FRAY BERNARDINO). Comiença un exercicio en Lengua Mexicana, sacado del Santo Evangelio. 4to, 86 pages. Photographic copy.

AUTOGRAPH OF SAHAGÚN at end: "*Este exercicio halle entre los Yndios, no se quien le hizo, ni quien se le dio. Tenia muchas faltas e incongruidades mas; con verdad se puede dezir que se hizo de nuevo que no que se emendo. Este año de 1574, fray Bernardino de Sahagún.*"

808. MANUSCRIPT, 1607. Picture Chronicle, covering Aztec History from Aztlan to the year 1607. 4to, 158 pages. Photographic copy.

Every year is marked with its hieroglyphic except that at the end crossed circles

[Continued]





[No. 808. MANUSCRIPT, 1607—*Continued*]

are substituted, but in the usual style, repeated for each year. Figures and explanatory text in Nahuatl.

The present manuscript was the *Boturini VIII, 14*; a copy was made by Gama, and both came into Aubin's possession. Later the original disappeared; in 1851 Aubin issued a copy, drawn and colored by hand at the deaf-mute asylum in Paris, whether before or after the loss of the original is not clear. Later E. G. Squier entered an agreement with Aubin to reprint this, and others of Aubin's manuscripts, at which time we are told that the 1851 copies had become so scarce that Aubin himself did not have a complete one.

The present photographs are from the *original manuscript, Boturini VIII, 14*; and the only time it was actually photographed, so far as can be learned.

- ✓ 809. MANUSCRIPT. Copy of a portion of the above text, in a hand attributed by Aubin to Gama, with running translation. Also notes and French version by Aubin. 4to, 39 pages. Photographic copy.

810. MANUSCRIPT. Short treatise in clearly written Nahuatl, early 16th century. 4to, 24 pages. Photographic copy.

Several pages contain portions of a Calendar in Nahuatl and Tarascan.

- ✓ 811. MANUSCRIPT. Para administrar el Viatico, en Mexicano. 8vo, 8 pages. Photographic copy.

Writing of latter 16th century.

812. MANUSCRIPT. MOTOLINIA (TORIBIO). La Vida y Muerte de Tres Niños de Tlaxcala; traducida al Mexicano por fr. Juan de Bautista. 4to, 64 pages. Photographic copy.

Copy made by J. F. Ramírez from a (now lost) manuscript formerly belonging to Boturini.

813. MANUSCRIPT [1859]. Geroglíficos de los Antiguos Reyes Mexicanos, y de otros Señores que gobernaron a la Nación Mexicana; sacados de algunos mapas originales de los Antiguos Indios, por Antonio Carrion. Folio, 2 pages. Photographic copy.

Explanatory text and notes along the sides and bottom; 27 figures, with glyphs and Nahuatl text, of accessions and deaths.

- ✓ 814. MANUSCRIPT. Maguey Picture Manuscript. Nican motlapieli atotlaçotzin, etc. Folio, 8 pages. Photographic copy.

Figures of persons, maguey plants, buildings, etc.

815. MANUSCRIPT. Picture Manuscript. Plan with roads, two large churches, persons, and other designs. Several place names in Mexican hieroglyphs. Descriptions in Nahuatl. Folio, 2 pages. Photographic copy.

816. MANUSCRIPT. Maguey Picture Manuscript; figures of persons, buildings, plants and animals. Text in Nahuatl: Nican tlaltepanco memetla manco-tzontli ypan caxtol pohualmeca, etc. Folio, 10 pages. Photographic copy.

817. MANUSCRIPT. Hieroglyphic Map, on cloth, outlined and crossed by roads, with various hieroglyphic place-names. Also many figures, with hieroglyphic names attached, in what appears to be a genealogy, while others are placed next to the towns on the roads. On four pages, folio. Photographic copy.

The original is a single piece of cloth, 40 by 70 inches; the text is entirely hieroglyphic, with no Nahuatl. Drawing regular and even.





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818. MANUSCRIPT. Manuscript with twelve figures of persons, hieroglyphic names, and text in Nahuatl. Folio, 2 pages. Photographic copy.

The manuscript shows Cortes and Mariana, both richly dressed, with a Spaniard releasing a chained dog at the throat of an Indian, Tecpan micq'tlalchi ach teotzin; below is Andres de Dabia addressing two Indios principales, with his words in Nahuatl; five other Indians, chained, with their names in both hieroglyphs and Nahuatl.

819. MANUSCRIPT. Picture Manuscript of 4 pages, 4to. Photographic copy.

Heads, and a seated figure, with the name yn totlatzin Don Diego . . . , and then, Don Pedro . . . ente Cano Moteuhzoma, and text in Nahuatl. Evidently a document, dated ypan metztli Maio de ??, with testigos and signature of the Escribano.

- ✓ 820. MANUSCRIPT. Ordenación real, del Rey Felipe, in Nahuatl. 4to, 46 pages. Photographic copy.

Two long royal decrees, on duties of higher officials, mentioning la Reyna Juana with Felipe.

821. ADORACIÓN DE LOS REYES: escrito en Mexicano a principio del siglo xvi, por Agustín de la Fuente(?) [Edited with commentary and notes by Paso y Troncoso.] 8vo, pp. [33]-127. No place [1902]

Complete in itself.

822. ALDAMA Y GUEVARA (JOSEPH). Arte de la Lengua Mexicana. Small old 8vo, half morocco. Mexico, 1754

FINE CLEAN COPY, but lacks last two leaves.

823. AMARO (JUAN ROMUALDO). Doctrina Extractada de los Catecismos Mexicanos de los padres Pardes, Carochi y Castaño. Small old 8vo, 4 preliminary leaves, pp. 79, stitched. Mexico, 1840

824. ANUNCIACION (FRAY JUAN DE LA). Doctrina Christiana, en Lengua Castellana y Mexicana. 4to, vellum. En Mexico en casa de Pedro Balli, 1575

Ex libris stamp of Genaro García. Title repaired, preliminary leaves complete, but lacks leaves A-I, H-5, and after N-8.

825. ARENAS (PEDRO DE). Vocabulario Manual de las Lenguas Castellanas y Mexicanas. Small 8vo, pp. (8), 113, stitched, laid in old vellum covers, lacks pages 113-118 and table. Mexico, 1690

826. ARENAS (PEDRO DE). The same as preceding. Small old 8vo, leather back, boards. Mexico, 1710

FINE PERFECT COPY OF A SCARCE EDITION of this many times reprinted Manual. 6 preliminary leaves and 140 pages.

827. AVILA (FRANCISCO DE). Arte de la Lengua Mexicana, y Breves Pláticas, etc. Small old 8vo, 12 unnumbered preliminary leaves, 37 numbered leaves [74 pp.], boards, leather back. Mexico, 1717

SCARCE. FINE COPY, with book-label of Nicolás León.

828. BAPTISTA (FRAY JOAN). Confessionario en Lengua Mexicana y Castellana. 8vo. En Santiago Tlatilulco, Por Melchior Ocharte, Año de 1599

Good copy, save lacking first two leaves of Dedication, and small hole in last leaf of errata, no loss of text.





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834. **BROADSIDE**, 1866. Printed Proclama, in Aztec and Spanish, signed Lic. Felipe Chiconcuautili, Mexico, Enero de 1866. 2 leaves, folio.  
Recalls the glories of the empire of Moteh-zoma, and how but for two traitors the lords of Axapuzco and Tepeyahualco, Cortés would have returned to Cuba, his only conquest his "handmaid, Malintzin." Recalls the ancient traitorous Greeks—"timeo danaos et dona ferentes," to whom he compares the new invaders. "Hear, Aztecs, Otomís, Zapotecs, etc.; let us surround Juárez, who alone"—etc.
835. **BROADSIDE**. Printed sheet, with hymn in alternate Aztec and Spanish, in praise of the Virgin of Guadalupe, in three columns. On the verso, La Salve Regina, in Aztec, su autor, F. T. Rosales. Se reimprimió por Sixto Casillas, en 12 de Diciembre de 1866.
836. **CANTARES EN IDIOMA MEXICANO**: folio, introduction of 27 pages, and 169 pages of facsimile. Published under direction of Antonio Peñafiel, Mexico, 1904.  
From the original manuscript in the "Biblioteca Nacional."
837. **CAROCHI (HORACIO)**. Arte de Lengua Mexicana. Small 4to, 6 preliminary leaves, and 132 leaves [264 pp.] numbered on one side of leaf, stitched, laid in cloth covers. Mexico, 1645  
The preliminary and first 16 numbered leaves are from a larger copy, and have lower blank margins mouse-eaten.
838. **CAROCHI (HORACIO)**. Compendio del Arte de la Lengua Mexicana; dispuesto etc. por P. Ignacio de Paredes. *Copperplate frontispiece*. Small 4to, 11 preliminary leaves, pp. 202, boards, leather back, gilt stamp on sides. Mexico, 1759  
FINE CLEAN COPY. From the Cortina Library, with armorial stamp on sides, and bookplate.
839. **CAROCHI (H.) AND PAREDES (I. DE)**. Compendio del Arte de la Lengua Mexicana. 8vo, pp. 235 (7), original wrapper, uncut. Mexico, 1902  
Edition of the Sociedad de Geografía y Estadística.
840. **CARTILLA Y SILABARIO** del uso de letras y raiz de palabras, etc. Su autor, C. T. U. S. Small old 8vo, pp. 80, boards, leather back. Puebla, 1847
841. **CATECISMO BREVE**, que precisamente debe saber el Cristiano, dispuesto por el Lic. D. Ant. Vazquez Gastelu: lleva añadidos Actos de Fe, etc. Small old 8vo, 28 pages and 2 blank leaves, stitched. Puebla, 1844
842. **CATECISMO BREVE**. The same as above. 12mo, pp. 24, stitched. Puebla, 1854
843. **CATECISMO** de la Doctrina Cristiana en Idioma Mexicano; arreglado por R. P. V. G. 16mo, pp. 24, original wrapper. Puebla, 1902
844. **CERTIFICATE OF BAPTISM**. Printed Certificate of Baptism, date and name blank (186-), with instructions, entirely in Aztec; with separate sheet giving the same in Spanish. Parish of Asuncion, Cuernavaca. 2 leaves, 4to.





845. CHIMALPOPOCA GALICIA (LIC. FAUSTINO). Epítome o Modo Fácil de Aprender el Idioma Nahuatl, o mejor Mexicano. Small old 8vo, pp. 124, boards, leather back. Mexico, 1869
846. CHIMALPOPOCA GALICIA (LIC. FAUSTINO). Silabario de Idioma Mexicano. Quinta edición. 12mo, pp. 32, original wrapper. Mexico, 1892
000. CHIMALPOPOCA GALICIA. Manuscripts. See Nos. 797, 799.
847. CLARA Y SUCINTA EXPOSICIÓN DEL PEQUEÑO CATECISMO, impreso en el Idioma Mexicano; por un Sacerdote Devoto. Small old 8vo, old vellum. Puebla, 1819  
2 leaves and 66 double pages, Mexican and Spanish facing.
848. COMPENDIO DEL CONFESONARIO EN MEXICANO Y CASTELLANO; por un Sacerdote del Obispado de Puebla. Small old 8vo, pp. 43, new boards. [Puebla] 1840
849. CONSTITUCIÓN FEDERAL de los Estados-Unidos Mexicanos, con sus Adiciones y Reformas, traducida al Idioma Azteca o Mexicano, por Miguel T. Palma. 8vo, boards, leather back. Puebla, 1888  
Five single pages, pages 6-58 double and facing (both languages), page 59 in Aztec, 1 leaf Errata. Dedicated to President Díaz.
850. DEVOCIONARIO EN MEXICANO. Small old 8vo, 14 pages and 1 blank leaf, stitched. Reimpreso en Orizaba, Oficina de F. Mendarte, 1842
851. EL EVANGELIO DE S. LUCAS, del Latín al Mexicano o mejor Nahuatl. Small old 8vo, title and pp. 139, roan, gilt edges, cracked at hinges, full black morocco. Impreso por Samuel Bagster, Londres, 1833
852. EVANGELIUM EPISTOLARIUM ET LECTIONARIUM AZTECUM sive Mexicanum, ex antiquo codice mexicano nuper reperto; edidit Bernardinus Biondelli. *With facsimile of a page of manuscript by Sahagún.* Folio, pp. XLIX, 576, half levant. Milan, 1858  
Pages 429-553 contain a double-column glossary. Book-label of J. F. Ramírez.
853. EXPOSICIÓN CLARA y Sucinta de los Principales Misterios, etc.; en el Idioma Mexicano y Castellano. *Lithographed frontispiece.* 12mo, title and pp. 201, boards, leather back. Puebla, 1892
854. GUERRA (FRAY JUAN). Arte de la Lengua Mexicana. 8vo, title, pp. XIV, 1 leaf facsimile title of 1692, pp. 98, original wrapper. Guadalajara, 1900  
Autograph Presentation Inscription from the editor and author of the prologue, Alberto Santoscoy, to Dr. Nicolás León.
855. HUNT-CORTÉS DIGEST. A monthly journal, in Aztec, Spanish and English. Year II, No. 1, January 1906.  
AN EXCEEDINGLY INTERESTING PUBLICATION. Page 218 has a photograph of kindly Father Hunt-Cortés, with two of the Indian boys (in Aztec costume) in his Hogar de Niños Trabajadores. The magazine is largely in English (before it became "open season" for Americans). There is a page for February 22d, with portrait of Washington. Early Aztec history, translations, lessons, etc.

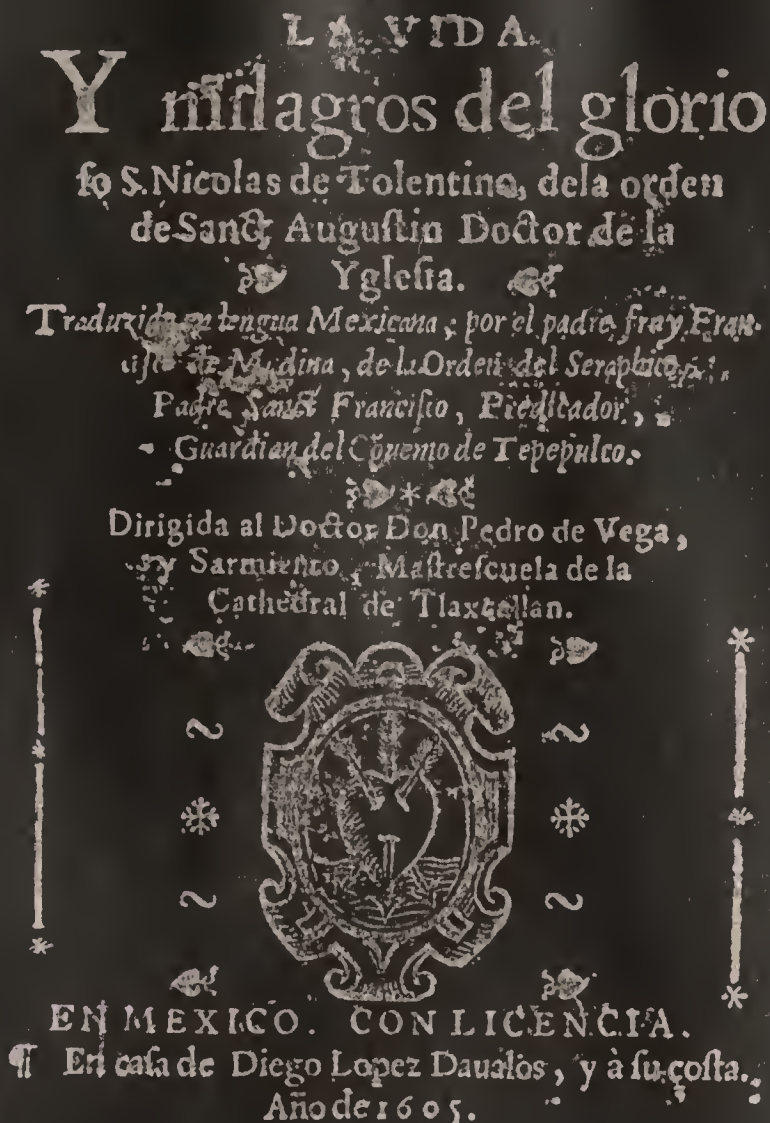




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856. LECCIONES ESPIRITUALES para las Tandas de Ejercicios de S. Ignacio, dadas a los Indios en el Idioma Mexicano. Compuestas por un Sacerdote del Obispado de la Puebla de los Angeles. Small old 8vo, pp. 213, calf. Puebla, 1841

857. LEÓN (MARTÍN DE). Camino del Cielo en Lengua Mexicana. Small 4to, boards, leather back. Mexico, Diego Lopez Davalos, 1611  
12 unnumbered preliminary leaves, 160 leaves text, 3 leaves index, 3 leaves of Los Gobernadores y Vireyes from Cortés to García Guerra, 1 leaf errata.



[No. 862]

858. LORRA BAQUIO (FRAY FRANCISCO). Manual Mexicano de la Administración de los Santos Sacramentos, conforme al Manual Toledano. Small old 8vo, boards, leather back. Mexico, por Diego Gutierrez, 1634

Has title, 7 preliminary leaves and 136 leaves of text; also has a woodcut frontispiece not in Icazbalceta's copy, AND UNKNOWN TO ALL BIBLIOGRAPHERS—leaf somewhat torn.

859. MANUAL DE LOS SACRAMENTOS en el Idioma Mexicano, formado por orden del Obispo Becerra y Jiménez. Small 4to, pp. 26, wrappers. Puebla, 1854  
VERY SCARCE; ALMOST UNKNOWN. Printed in large type.

860. MANUALITO PARA ADMINISTRAR EL VIÁTICO Y EXTREMAUNCIÓN, en Idioma Mexicano. Small old 8vo, 8 leaves (one blank), stitched. Mexico, 1819





861. MARTÍNEZ y AGUILAR (APOLONIO). Pollion: Egloga Cuarta de Virgilio Marón, traducida al Mexicano que actualmente se habla en la Huasteca Potosina. *Portrait*. Royal 8vo, title, 5 leaves, wrappers, uncut.

San Luís Potosí, 1910

Mexican and Spanish, printed one side only.

- 861A. MAXIMILIAN. Regulations for Public Audiences, Public Relief, Community Lands, Difficulties between pueblos, pasture animals, etc. Decrees by Maximilian, in Mexican and Spanish, double column, dates from April 1864 to June 1866. Small folio, pp. 13, wrapper. No place, no date

Also, laid in, a separate Decree, double column, on a Legal Fund, September 1866, 2 pages, Imprenta Imperial.

The title as given above is an English translation by Mr. Gates of the various caption heads in the work.

862. MEDINA (FRANCISCO DE). La Vida y milagros del glorioso S. Nicolas de Tolentino, dela orden de Sanct Augustin Doctor de la Yglesia. Traduzida en lengua Mexicana, por el padre fray Francisco de Medina. . . . *Woodcut portraits, coat-of-arms, insignia, devices, etc.* Small 8vo, original limp vellum, remains of thong ties.

En Mexico. Con Licencia. En casa de Diego Lopez Daulos, y a su costa. Año de 1605

OF THE VERY HIGHEST RARITY, AND THE ONLY PERFECT COPY KNOWN, while it is believed that there are only two imperfect copies located by bibliographers. Sabin (No. 47339) describes an imperfect copy which evidently lacked the title-page, as he gives the bracketed imprint of "Mexico, 1604?"

COLLATION,—\*, A to K in eights, L in four, total, 84 leaves, consisting of: \*1 *recto*, Title, with device of a pierced heart; \*1 *verso*, Dedication, with woodcut device within type-ornament border below; \*2 *recto*, Portrait of S. Nicolas de Tolentino; \*2 *verso* to \*3 *recto*, License for printing, signed for Viceroy Mendoza by Martin Lopez de Gauna; \*3 *verso* to \*5 *verso*, Aprobaciones of fray Garcia, de la Cruz, de Loya, de Feria, and Joan Baptista; \*6, Woodcuts of ecclesiastical insignia on *recto*, and coat-of-arms on *verso*; \*7 *recto* to \*8 *recto*, Dedication to Don Pedro de Vega y Sarmiento, with woodcut device at end; \*8 *verso*, blank; *Folios 1 to 81 recto*, Text; 81 *verso* to (83 *recto*), Table, with colophon at end; (83 *verso*) Portrait of Sanct Augustin; 84 *recto*, Portrait of Sancta Monica, *verso*, Woodcut device. Title reinforced at inner margin, a few leaves slightly wormed, last leaf reinforced at outer margin, old signatures on a few margins, edges of leaves water-stained.

In his "Apuntes" (1866) Icazbalceta mentions knowing of but two copies, his own, and that of Ramírez. In his "Addiciones" (Mexico, 1898) he mentions having seen one perfect copy, belonging to Chavero.

The entire Icazbalceta collection disappeared in the recent revolution in Mexico; the Ramírez copy was sold in London, in 1880, and later came into my hands through the Hurst sale in 1904. A very large part of Chavero's most important books came into my hands also, and from a careful study of both copies and their transmission history, I feel sure that this is the copy, and the only complete one existing; and unless the Icazbalceta copy has somewhere survived, one of only two.—W. G.

[See Reproduction of Title-page]

863. MIJANGOS (FRAY JUAN DE). Espejo Divino, en Lengua Mexicana. 4to, vellum. Mexico, en la Empronta de Diego Lopez Davalos, 1607

A VERY RARE WORK, but unfortunately lacks the preliminary 8 and the final 3 unnumbered leaves, as well as pages 1-26, 261-262, and 555-564 of the text.

864. MIJANGOS (FRAY JUAN DE). Primera Parte del Sermonario, Dominical y Santoral, en Lengua Mexicana. Small 4to, original vellum, somewhat worm-eaten in margins and at a letter here and there in text. Mexico, 1624

9 unnumbered preliminary leaves, 564 pages, 44 unnumbered leaves of Tables, Phrases y Modos de Hablar, and Errata.





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- 864A. MOLINA (FRAY ALONSO DE). Confessionario Mayor, en Lengua Mexicana y Castellana. 4to, old calf. En Mexico, por Antonio de Espinosa, 1565

BLACK LETTER, numerous *well executed woodcuts* in the text; Mexican and Spanish in parallel columns. Title, with Licencia on the verso, dated January 11, 1565; one leaf for the Epistola nuncupatoria; text on leaves 3-121 recto; 7 pages for Index, ending on leaf 124 verso with colophon: ¶Acabose de imprimir este Confessionario, en la muy insigne y gran ciudad de Mexico; en casa de Antonio de Espinosa, impressor de libros, junto a la yglesia de señor Sant Agustín; a quinze de Mayo, Año de 1565. Laus Deo. A small tear on inside of title, just touching the print; leaves 4 and 5 misbound between 8 and 9; on blank leaf before title an early manuscript list of "Alcaldias mayores de la N. Espa."

865. MOLINA (FRAY ANDRÉS DE). Vocabulario en Lengua Castellana y Mexicana; Vocabulario en Lengua Mexicana y Castellana. 2 parts in one vol. folio. Mexico, en casa de Antonio de Spinosa. 1571

Both parts complete and perfect, with the proper title-pages. CLEAN PERFECT COPY, no wormholes, margins of first title slightly repaired.

866. MOLINA (FRAY ALONSO DE). Doctrina Breve en Mexicano y Castellano. Mexico, 1546. 8vo, 29, original wrappers. Mexico, 1888

Reprint. One of 25 separates. Autograph Signed Presentation Inscription from García Icazbalceta to Dr. Nicolás León.

867. NICAN MOPOHUA, Motecpana inquenin, etc. [Story of the Virgin of Guadalupe in Mexican.] 12mo, pp. 15, blank wrapper. No place, no date

868. OLAGUÍBEL (LIC. MANUEL DE). Onomatologia del Estado de México, comprendiendo cuatro Idiomas, Mexicano, Otomí, Mazahua y Tarasco. Con un Apendice relativo a Historia, Arqueología y a la Flora y la Fauna del Estado. Small folio, pp. 210, original wrapper. Toluca, 1894

869. OLAGUÍBEL (LIC. MANUEL DE). La Ciudad de México y el Distrito Federal: Toponomia Azteca. 8vo, pp. 121, original wrapper. Toluca, 1898  
Contains a *large map of Mexico City* with Aztec locality names.

870. PALMA (MIGUEL TRINIDAD). Gramática de la Lengua Azteca o Mejicana. Escrita con arreglo al programa oficial. 8vo, pp. 126, with front wrapper. Puebla, 1886  
A textbook for the normal schools of the State.

871. PALMA (MIGUEL TRINIDAD). Catecismo de la Doctrina Cristiana por el Padre Ripalda, traducido al Idioma Mejicano por Miguel Trinidad Palma. 12mo, pp. 114, original boards, cloth back. Puebla, 1886  
The translation is stated in the Licencia to have been made by the author himself (que ha hecho), and does differ quite materially from the version in the Paredes of 1758 and later. Pp. 89-114 are a "Diccionario."

000. PALMA (MIGUEL TRINIDAD). Manuscripts. See No. 787.

872. PAREDES (IGNACIO DE). Catecismo Mexicano de Geronimo de Ripalda de la Compañía de Jesús; lo traduxo en el puro y propio Idioma Mexicano. *Copper frontispiece of St. Francis Xavier*. Small old 8vo, old sheep, with ties, broken at hinges. Mexico, 1758  
16 preliminary leaves, 170 pages, 1 leaf Index.  
Interiorly a fine copy, with LARGE MARGINS. The frontispiece (often lacking) is present.





873. PAREDES (IGNACIO DE). *Promptuario Manual Mexicano*. Small 4to, vellum. Mexico, 1759

CLEAN Copy in original vellum, with ties. Has the *copperplate frontispiece*, OFTEN LACKING, also the extra pages i-xc at end.

874. PAREDES (IGNACIO DE). *Explicación de la Oración Dominical de las Pláticas del P. Paredes*. 12mo, title and pp. 14, blank wrapper. Guadalajara, Valeriano C. Olague, 1875

875. PAREDES (IGNACIO DE). *Pláticas Mexicanas*. Inic mât lactlamantlionnahui Temachtilli, etc. 12mo, pp. 12, blank wrapper. No place, no date

876. PEÑAFIEL (ANTONIO). *Fábulas de Esopo, en Idioma Mexicano*. 8vo, pp. 37, original wrappers, uncut. Mexico, 1895

Printed from a manuscript in the "Museo Nacional," forming part of the same volume as contains the "Cantares," and other material coming down through Sahagún.

877. PEQUEÑO CATECISMO y Principales Oraciones de la Doctrina Cristiana. Puesto en Lengua Mexicana y publicado para instrucción de los Indios de las parroquias del Obispado de San Luís Potosí, que tienen este idioma como usual. Small old 8vo, pp. 29, wrappers. San Luís Potosí, 1871

878. PÉREZ (FRAY MANUEL). *Farol Indiano, y Guia de Curas de Indios*. 24 preliminary leaves, 192 pp., 2 leaves Index; [Bound in, and by same author] *Arte del Idioma Mexicano*. 8 preliminary leaves, 80 pp., 2 leaves Index. Small 4to, boards, calf back. Mexico, 1713

CLEAN CRISP COPY, from the Colegio de San Ildefonso de Puebla.

879. PÉREZ (FRAY MANUEL). *Cathecismo Romano traducido en Castellano y Mexicano*. 8vo, stamped calf. Mexico, 1723

FINE CLEAN COPY. With bookplate of Brasseur de Bourbourg.

880. PÉREZ DE VELASCO (LICENCIADO D. MIGUEL). *El Ayudante de Cura Instruido en el porte a que le obliga su dignidad, etc.* Small 4to, original vellum. Puebla, 1766

FINE CLEAN COPY OF A VERY SCARCE AND LITTLE KNOWN WORK. Contains different correct phrases in Lengua Mexicana for use in the Confessional. Title in red and black, 12 preliminary leaves, 106 pages, 3 leaves of Appendix.

881. RINCON (ANTONIO DEL). *Arte Mexicana; en Mexico en casa de Pedro Balli, 1595*. [Reprint by Dr. Antonio Peñafiel.] Small folio, pp. 94, cloth, front wrapper bound in. Mexico, 1885

000. ROBELO (CECILIO A.). See Nos. 1359 to 1370.

882. ROSA (AGUSTÍN DE LA). *Explicación de algunos de los nombres de la Lengua Mexicana, utilísima para el estudio de Geografía, Historia y Historia Natural Mexicanas*. 12mo, pp. 26, green wrapper. Guadalajara, 1898

883. ROSA (AGUSTÍN DE LA). *Lecciones de la Gramática de la Lengua Mexicana; para el uso de los alumnos del Seminario*. 12mo, pp. 19, buff wrapper. Guadalajara, 1899





Kindly read Conditions of Sale in forepart of Catalogue

884. ROSA (AGUSTÍN DE LA). A collection of School Texts, printed on news paper and issued in parts for school use in Guadalajara, by Presbitero Agustín de la Rosa: as follows;—  
Análisis de la Oración Dominical en Mexicano. 2 entregas, 16 pages. 1870;  
El Salve, 1 entrega, 16 pages. 1871;  
Plática sobre Vida, Pasión y Muerte de J. C. 2 entregas, 28 pages. 1871;  
Plática sobre Sta. Trinidad. 2 entregas, 28 pages. 1871;  
Lecciones de la Historia Científica de México, para el uso de alumnos.  
(Not in Mexican) 64 pages. 1900.  
Together, 8 pamphlets, 8vo, different colored wrappers, last stained from red wrapper. Guadalajara, 1870-1900
885. ROSA (AGUSTÍN DE LA). Lecciones de la Gramática y la Filosofía de la Lengua Mexicana; para el uso de los alumnos del Seminario. *On print paper, issued in 3 entregas.* Together, 3 parts [pp. 48 in all] small old 8vo, original blank covers of different colors. Guadalajara, 1871  
IT IS DOUBTFUL IF ANOTHER SET OF THE ABOVE STILL EXISTS.
886. ROSA (AGUSTÍN DE LA). Estudio de la Filosofía y Riqueza de la Lengua Mexicana. *Title in red and black.* 8vo, pp. 115, boards, leather back. Guadalajara, 1889  
Printed at the Government press.
887. SAAVEDRA (MARCOS DE). Confessionario Breve Activo y Passivo, en Lengua Mexicana. Small old 8vo, 8 unnumbered leaves, vellum. Mexico, 1746
888. SÁNCHEZ (JESÚS). Glosario de Voces Castellanas derivadas del Idioma Nahuatl o Mexicano. 8vo, pp. 38, original wrapper. Mexico, 1902
889. SANDOVAL (RAFAEL). Arte de la Lengua Mexicana. *Copperplate frontispiece.* Small old 8vo, old red morocco, gilt. Mexico, 1810  
12 preliminary leaves, 62 pages, 1 leaf Errata.  
Bound in: Doctrina Breve, sacada del Catecismo México que dispuso el P. Ignacio de Paredes. 8 unnumbered leaves, no title, but colophon imprint of Mexico, 1809.
890. SANDOVAL (RAFAEL). Arte de la Lengua Mexicana. Editor, Ramón García Raya. 12mo, 3 preliminary leaves, pp. 62, 1 leaf of errata, boards. Mexico, 1888
892. SILABARIO DE IDIOMA MEXICANO, por el Lic. D. Faustino Chimalpopoca Galicia. 8vo. Mexico, 1849  
16 pages (erroneously numbered 17); with manuscript signed note by Icazbalceta, and manuscript corrections by him throughout, after a manuscript corrected copy given him by the author, the work having appeared without the author's knowledge (conocimiento).  
For other works by Chimalpopoca Galicia, see Nos. 797, 800, 845, 846.
893. SIMÉON (RÉMI). Chrestomathie Nahuatl; publiée pour la cours de langue Mexicaine. 8vo, pp. 19, original wrappers, uncut. Paris, no date  
Text from 6th and 7th Relations of Chimalpahin, A.D. 1298 on.
894. STARR (FREDERICK). Aztec Place Names, their meaning and mode of composition. From the Spanish of De la Rosa and Peñafiel. 8vo, pp. 12, stitched. Chicago, 1895





895. TAPIA ZENTENO (CARLOS DE). *Arte Novissima de Lengua Mexicana*. Small 4to, stitched. Mexico, 1753  
11 preliminary leaves (including the circular Epigrama leaf), and 58 pp.

896. TORRES (MACARIO). *Estudios Gramaticales sobre el "Nahuatl."* 12mo, pp. 99, III, (1), boards, cloth back. León, 1887  
Published after the author's death, by Eusebio Ortega.

897. VALERIANO (ANTONIO). *El Milagro de la Virgen de Tepeyac [Guadalupe]*. 16mo, pp. 65, original wrapper. Puebla, 1895

The author was teacher in the college of Tlaltelolco in 1554. Well printed little brochure, with Aztec and Spanish texts on opposite pages, within borders. With an introduction by Bp. of Cuernavaca, Hipólito Vera; the Mexican text by Valeriano went on his death to Ixtlilochitl, then on his to Sigüenza y Gongora. At Boturini's instance it was translated into Spanish, the present issue being printed from a copy taken therefrom.

898. VÁSQUEZ GASTELU (ANTONIO). *Arte de Lengua Mexicana*. Small 4to, original vellum. Puebla, 1726  
Two preliminary leaves, and 54 numbered leaves [108 pp.]. Good Copy.

899. VÁSQUEZ GASTELU (ANTONIO). *Breve Catecismo de la Doctrina*. Nueva Edición. 16mo, pp. 18, original wrappers. Orizaba, 1888

900. VELÁSQUEZ DE CARDENAS Y LEÓN (CARLOS CELEDONIO). *Breve Práctica y Regimen del Confessionario, en Mexicano y Castellano*. Small old 8vo, original vellum. Mexico, 1761  
12 preliminary leaves, 54 pages.

901. VETANCURT (AGUSTÍN DE). *Arte de Lengua Mexicana*. Small 4to, old vellum. Mexico, 1673  
6 unnumbered leaves, 50 leaves (folio 14 repeated), 8 unnumbered leaves of Confessionario, etc. Final leaves damaged with slight loss of text.

### POPOLOCA

902. MUSEO ANALES. Appendix to Vol. III of the Museo Anales. Small folio. Mexico, 1912  
Contains a long Popoloca Vocabulary gathered by Dr. León from an Indian of Mezontla, Tehuacán; also addenda in Mixe and Tlapaneca.  
Also, *Nociones del Idioma Nahuatl* (in Spanish and French), by Robelo; *Ruinas de Cempoala, Paso y Troncoso*, with 27 plates; Notes on the Borgia Codex calendar.

### ZAPOTEC

903. MANUSCRIPT, 1638. Musical Manuscript. "Riri elleyson," (*sic*) curious musical notation, large fancy pen initials, notes for several voices, 10 leaves, small folio. Lines of writing on front leaf in the Zapotec language, with date 1636.

In good condition, with only a few unimportant holes not affecting the writing. Manuscripts like this and No. 904 ARE OF THE UTMOST RARITY; NONE ARE KNOWN IN ANY SALES OR COLLECTIONS of which I have any record.





904. MANUSCRIPT, Circa 1698. A well-written manuscript choral book. *Red and black, with many large initials*, five staves to the page, 110 leaves, small folio. Begins with *Puer natus est nobis et filius datus.*



THE VOLUME IS COMPLETE, and all but the last few leaves in clean and perfect condition. Of these last leaves only some of the edges are a little ragged, but without loss except on the inside margin of the last leaf, and there not affecting the text. On the inside of the back cover is an inscription in the *Zapotec language*, dated "1 de Mayo años 1698."

VOLUMES OF THIS CHARACTER AND ESPECIALLY IN SUCH FINE CONDITION ARE ALMOST UNKNOWN, AND WRITING OF ANY KIND IN ZAPOTEC OF AN EARLY PERIOD HAS SURVIVED IN HARDLY HALF A DOZEN PIECES.

[See Reproduction of First Page]

905. MANUSCRIPT. ZAPOTEC GRAMMAR. *Arte de la Lengua Zaapoteca*. Well written in XVIII century hand. At p. 139, *Cuenta en Zaapoteca*; pages 143 to 202 a "Doctrina"; page 203 to end, "*Algunas Pláticas y Conversaciones en la Lengua Zaapoteca del Valle.*" 8vo, 257 pages. In original limp velum, complete and perfect.

Of all the chief native languages of Mexico, manuscripts in Zapotec are probably the fewest in number. Icazbalceta only knew of a short Vocabulary of 1696, in 99 pages, and a Grammar with the date 1800, "*sacado de su original de Ocotlan.*" A comparison of his description and the present manuscript shows that the 1800 manuscript was in all probability taken in part from the present manuscript. Both of these manuscripts mentioned by Icazbalceta are now in the Ayer collection in the Newberry Library at Chicago, and except for the Zapotec manuscripts described in the present catalog, NO OTHERS ARE KNOWN TO EXIST ANYWHERE OUT OF FAST HANDS.





906. MANUSCRIPT, 18TH CENTURY. With the Salve, Credo, etc. in Spanish and Zapotec in parallel columns. 4to, 4 pages.

✓ 907. MANUSCRIPT. Bocabulario de la Lengua Castellana y Zapoteca Nexitza. 4to, 104 pages. Photographic copy.

Se acabó 16 de Noviembre, 1696 años. Nexitza is in the heart of the Sierra Zapoteca, near where Benito Juárez was born. The dialect is different from that of Oaxaca city and the Valley.

908. MANUSCRIPT. CUEBA (FRAY PEDRO DE LA). Parábolas en Zapoteca. 8vo, 132 pages. Photographic copy.

A most interesting text, written toward the end of the 16th century (Cueva died in 1611). It contains "parables taken from nature and field customs, applied to Christian morality." CONTINUED TEXTS OF ANY KIND WHATEVER, EVEN SERMONS, ARE ALMOST UNKNOWN IN OUR ZAPOTEC MATERIAL.

909. MANUSCRIPT. Doctrina en Lengua Zapoteca. 4to, 6 pages double column. Photographic copy.

The heading reads: "El preambulo de la Confesion en Castellano, y en Lengua Netzicho y Caxonos,"—a sub-dialect of Zapotec. Writing of about 1800.

910. LEVANTO (LEONARDO). Cathecismo de la Doctrina en Lengua Zapoteca. 4to, 42 pages. Photographic copy. Mexico, 1776

In the dialect of Zaachila, the ancient Zapotec capital. There should have been an edition of 1732, as the Licencias are dated in that year, but the issue is otherwise unknown; and even of the present we can only find a record of two copies.

000. LEVANTO. See also No. 1094.

911. CODEX ZAPOTECA SÁNCHEZ SOLÍS. 29 folio colored plates of facsimiles. Oblong folio. [Mexico] no date

912. CORDOVA (FRAY JUAN DE). Arte del Idioma Zapoteco. 12mo, half-title, title, pp. LXXIX, 223, (1), boards. Morelia, 1886

One of 350 copies reprinted from the 1578 edition, by order of Gov. Jiménez of Michoacan, under the care of Nicolás León. With two facsimiles, and preceded by 80 pages of bibliographical and critical notes.

913. LOS REYES (FRAY GASPAR DE). Gramática de las Lenguas Zapoteca-serrana y Zapoteca del Valle. Dirigida la Impresión por el Lic. Francisco Belmar. Small 4to, 2 preliminary leaves, pp. 105, blue wrapper. Oaxaca, 1891

914. MOLINA (ARCADIO G.). El Jasmin del Istmo. Principios Generales para aprender a leer, escribir y hablar la Lengua Zapoteca. Segunda Edición. 12mo, pp. 178, original wrapper, uncut. Oaxaca, 1889

Includes a Vocabulary, both ways. Printed on news paper. While it speaks of being the second edition, I have not encountered any notice of a former, and have ONLY FOUND TWO COPIES OF THIS.





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MIZTEC

The only three surviving mss. known.

- ✓ 915. MANUSCRIPT. TUPEUS (FRAY JOSEPH MARIANO). Vocabulario Mizteco. 4to, 152 pages. Photographic copy.

Yn hoc codice continentur tot verba et nomina que necessaria sunt ad doctrinam cujuslibet qui voluerit adquirere primordia idiomatis vulgo dicta Mixteco ineptum hodie, quinto nonas Julii MDCCC.

The Vocabulary 83 pages, the rest a Doctrina. The volume has come through the Maximilian, Fischer, Philipps collections, NO OTHER MIZTEC MANUSCRIPT HAVING APPEARED IN ANY OTHER COLLECTION OR SALE. Beristain and Pimentel mention two manuscripts, SINCE UNKNOWN. The present and two following numbers are therefore the ONLY MIZTEC MANUSCRIPTS NOW KNOWN TO EXIST.

916. MANUSCRIPT. Doctrina en Lengua Mizteca. 4to, 14 pages. Photographic copy.

Four leaves Miztec, Commandments and Sacraments; 3 leaves Miztec-Spanish, in double columns. Writing apparently about 1800.

- ✓ 917. MANUSCRIPT. Sermones Breves en Lengua Mizteca. 8vo, 143 pages. Photographic copy.

Copy in a modern hand, but carefully preserving many ancient forms of letters; without name of author or copyist. A fly-leaf has an autograph "fr Migl de Guerra" pasted on, with a French postage stamp of the 1876 design.

- ✓ 918. REYES (FRAY ANTONIO DE LOS). Arte en Lengua Mizteca. 8vo, pages 160. Mexico en casa de Pedro Balli, 1593. Photographic copy.

Only two copies are known, including the (? lost) Icazbalceta.

- ✓ 919. GONZÁLEZ (FRAY ANTONIO). Traducción de el Cathecismo de Ripalda en el Idioma Mixteco. 8vo, pages 114. Puebla, 1719. Photographic copy.

Only one copy known (or possibly two). See Icazbalceta Apuntes 118.

920. BELMAR (FRANCISCO). *Lenguas Indígenas de México. Familia Mixteco-Zapoteca, y sus relaciones con el Otomí. Familia Zoque-Mixe. Chontal. Huave y Mexicano.* Small 4to, title, pp. 378, stitched, uncut.  
Mexico, Imprenta particular, 1905

BELMAR is the one student and investigator in modern times who has seriously devoted himself to the languages of the State of Oaxaca, seat of the great pre-Conquest Zapotec civilization, culturally closest to the Maya of all others. But for his work, a very great deal would have been wholly lost to science.

921. BELMAR (FRANCISCO). *Importancia del Estudio de las Lenguas Indígenas.* Small 4to, pp. 64, original wrapper, uncut. Mexico, 1909

A Refutation on the above subject.

922. BELMAR (FRANCISCO). *Reseña Histórica y Geográfica del Estado de Oaxaca. Portraits, plates, and music.* Small 8vo, 240 pages, cloth. Oaxaca, 1901

A very elaborate statistical and descriptive account of the State, the many Indian branches, their customs and languages. Specimens of thirty-three Indian dialects. Long list of place-names of towns, districts and ranches.





923. CATECISMO EN IDIOMA MIXTECO, de la Misteca Baja, formado de orden del Obispo, e impreso por una comisión de curas. Title, 7 preliminaries, 21 pages. Puebla, 1837  
CATECISMO EN EL IDIOMA MONTAÑEZ, para el uso de los curatos que van señalados en la lista que se inserta. Title, 1 leaf for List, pp. 20. Puebla, 1837  
MANUAL EN LENGUA MIXTECA de ambos dialectos, Baja y Montañez. In 3 columns. 75 pp., 1 leaf Index. Puebla, 1837  
The three works bound in one vol. small 4to, original wrapper, back and front in 4-panel silver biblical decoration. Puebla, 1837

## TOTONAC

The only surviving mss. known outside the Hispanic Society.

924. MANUSCRIPT. Vocabulario y Doctrina en Lengua Totonaco, de 1780. 4to, 38 pages.  
A Maximilian, Fischer, Phillipps Manuscript. ONLY SIX TOTONAC MANUSCRIPTS ARE RECORDED, this and the next number, with four others now in the "Hispanic Society." Of the six, one is an incomplete Sermones of the 16th century, and the other five are all of the same character, and about the same date, as the two here. The printed material is almost as scanty, being two small imprints, both exceedingly scarce.
925. MANUSCRIPT. Bocabulario de la Ydioma Totonaca, conforme el usso de la Cierra Alta. 4to, 92 pages.  
Manuscript of 18th century. See above.

## OAXACA

### MINOR LANGUAGES OF THE STATE OF OAXACA

At the horizon of our knowledge, Oaxaca was occupied by a great civilization whose remains are left on Monté Albán, above the city of Oaxaca; here are carved a few hieroglyphs closely allied to those of the Mayas. The two cultures perhaps were related about as were Greece and Rome.

Before the Aztecs came down from the north, there was a great Zapotec-Miztec kingdom and culture, which probably succeeded the earlier period about as the later Yucatan and Guatemala kingdoms of 1000 to 1500 A.D. succeeded the earlier "Old Empire." Calendar and other remains were similar to the Maya-Quiché. But their hieroglyphic codices, such as have come down, are of the general Aztec type.

Scattered over the remote mountain districts of the whole State lies a complex of languages whose remains are scanty in the extreme, their study to date of the lightest, and their relationships still all uncertain. Like the equally difficult and scanty dialects of Chiapas and Central America, they probably go back to beyond the great Maya period. The Chiapanec and others seem to show South American affinities, just as those above the Valley of Mexico show northern. Where these Oaxacan language isolations belong, and what their old culture and period, are still questions to be solved. And unless distant future excavations help, our only working base is that of Comparative Linguistics, founded on the scanty material we have, and nearly the whole of which is represented in the following numbers.

926. MANUSCRIPT. OAXACA DIALECT(?) Manuscript of three leaves 4to, with a vocabulary in parallel columns, and running. Early 19th century.  
Hombre, *rahaye*; muger, *nattehuive*; día, *quigue*; hoy, *viti*; mañana, *llutian*.
927. MANUSCRIPT. OAXACA DIALECT(?) Cathessismo Nathonate anixi an dotrina epucha mahanimaha cobipucha, etc. 1 leaf 4to, questions and answers, all in dialect; 18th century hand.





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928. MANUSCRIPT. OAXACA DIALECT(?) Four pages 4to, middle 19th century, with questions and answers for the confessional in parallel columns.

Cres en Dios? *Ybanig Dios. Ybanig Dios mi, Dios yo, Dios Espiritu Santo.* Has respetado a tu padre, a tu madre? *Camacagbani nio, xio?* No les ha faltado al respeto? *Za cayni respeto?*

CHINANTEC

The only surviving mss. and imprint.

929. MANUSCRIPT IN CHINANTECO. MANUSCRIPT containing phrases in Chinantec and Spanish, in parallel columns. Early 19th century. 4to, 14 leaves.

"This and the two following items appear mainly in the hand of Lic. Francisco Zavaleta, parish cura at Jalapa. They are identified in several places as Chinanteco, and I believe they all are in that language, but have been unable to verify every sheet as such. To do this would require a long intensive study in this field, which has so far been done by no one, and I cannot take up. I tried to work them out with the aid of Belmar's works, but even those gave very little help."—W. G.

THE ONLY CHINANTEC MANUSCRIPTS KNOWN ARE THOSE IN THE GATES COLLECTION.

930. MANUSCRIPT. QUINTERO (P. FRANCISCO). Confesionario, with some additional memoranda, in Chinantec, with Spanish parallel. With the date 1838. 13 leaves.

931. MANUSCRIPT IN CHINANTECO. Breve Confesionario en Idioma Castellano vertido al Chinanteco para el uso de Francisco Maria de Zavaleta. 11 leaves.

Mostly in the same writing as the preceding, but one leaf is quite different, and apparently in the hand of a native Indian.

932. MANUSCRIPT IN CHINANTECO. Vocabulario; partly in the same writing as preceding, but with some leaves in different hand, and somewhat earlier. 14 leaves.

933. MANUSCRIPT. BOUCARA (A.). Diccionario y Dialogos, Castellano y Chinanteco; 2 Avril, 1860, La Lana. 4to manuscript of 43 pages. Photographic copy.

14 pages of phrases, and the rest a Vocabulary; all have the Chinantec words with both their Spanish and French equivalents.

There is hardly one of our languages in more doubtful state than this. Pimentel speaks of the lack "of all specimens to study," and even Belmar gives very scanty data. Dr. Berendt left a small manuscript with a short comparative word-list on two pages.

934. BARREDA (NICHOLAS DE LA). Doctrina Christiana en lengua Chinanteca. 4to, 111 pages. Mexico, Rodriguez Lupercio, 1730. Photographic copy.

As the above are the only recorded manuscripts, past or present, so THIS IS THE ONLY IMPRINT. Belmar does not mention it, and NOT MORE THAN TWO COPIES ARE KNOWN TO EXIST. Except for his analysis of a few words and forms in Belmar's "Lenguas Indígenas," our whole Chinantec material is comprised in these five manuscripts, and the remaining copies of this imprint.





## CUICATEC

The only known surviving manuscript.

935. MANUSCRIPT. Confesionario en Lengua Cuicateca para los prnsipiantes e ignorantes como Ojeda. About 1780. 4to, 6 leaves. Photographic copy.

THE ONLY MANUSCRIPT IN THIS LANGUAGE OF WHICH THERE IS ANY RECORD WHATEVER; closely written in double column, Cuicatec and Spanish. Our knowledge of this dialect rests wholly on a modern study by Belmar, and the present early quaderno. Belmar knew of no early material, and gives no samples of text.

## MAZATEC

The entire surviving manuscript literature.

936. MANUSCRIPT. Early 19th century writing, with Spanish and Mazatec words in parallel columns. 2 leaves.

THE PRESENT AND FOLLOWING NUMBERS CONSTITUTE THE ENTIRE MANUSCRIPT LITERATURE OF THIS LANGUAGE. The printed material, for its part, consists of a Paternoster, and a "Ligero Estudio" by Belmar, who says: "I have found nothing written in the language. The absolute lack of works relating to it has inspired me to essay this slight study of a language deserving especial attention for its ethnographic importance. The scanty material I have forces me to make my work small."

- ✓ 937. MANUSCRIPT. El texto de la Doctrina Christiana; en Lengua Mazateca. 4to, pages 48. Photographic copy.

Manuscript of later 18th century; pages 31-48 contain a vocabulary.

- ✓ 938. MANUSCRIPT. Quaderno del Ydioma Mazateco de las cosas y términos más comunes y usuales, para instrucción de los principiantes, año de 1827. 4to, 102 pages, double column, Spanish and Mazatec. Photographic copy.

Terms, phrases, confesionarios.

- ✓ 939. MANUSCRIPT. Vocabulario Mazateco-Castellano. Double column. Writing about 1830. 4to, 20 pages. Photographic copy.

940. MANUSCRIPT. ARRONA (YGNACIO). Confesionario en Ydioma Mazateco, 18 de Enero, 1797. Double column. 4to, 35 pages. Photographic copy.

941. MANUSCRIPT. ARRONA (YGNACIO). Vocabulario en Ydioma Mazateco, comenzado en el año de 1796. Double column. 4to, 18 pages. Photographic copy.

942. MANUSCRIPT. DEL RÍO (MARIANO). Vocabulario y frases en Lengua Mazateca; pueblo de Huehuetlan, 1820. Double column. 4to, 32 pages. Photographic copy.

943. MANUSCRIPT. Breve resumen de lo que debe saber el Christiano para salvarse, conforme al Catecismo del P. Bartolomé Castaño. Doctrina en Lengua Mazateca. 8vo manuscript of 20 pages, enclosed in a leaf dated Ocopetlantzingo, November 30, 1820. Photographic copy.

944. MANUSCRIPT. QUINTERO (FRANCISCO DE PAULA). Cuaderno de Mazateco, para el uso de. Borrador en q. se va asentando el confesionario. 8vo, 26 pages. Photographic copy. Agosto de 1838





## CHOCHO

The only known manuscript for this dialect.

945. MANUSCRIPT. Oraciones en el Idioma Chocho. Seventeenth century; 19 pages folio.

Well written and in perfect condition. A Doctrina etc. with the Spanish version accompanying the Chocho phrases. Apart from being the only known piece for the language, it is especially valuable for its early date, as practically nothing is extant for these minor Oaxaco dialects earlier than the Eighteenth century. From the Fischer and Philipps collections.

## MIXE

946. BELMAR (LIC. FRANCISCO.) Estudio del Idioma Ayook. Small folio, title, pp. xxxiv, 204, 26, cloth, binding worn. Oaxaca, 1902

This language is usually known by the term Mixe. The second foliation at the end is a list of words and phrases from an old manuscript of the region of Yautepec. AN IMPORTANT WORK, covering comparative linguistics, grammar and vocabulary. Published by order of Gov. Bolaños Cacho of Oaxaca. Title in red and black, text in brown ink.

## TZOQUE

947. MANUSCRIPT. Arte en Lengua Zoque. 4to, 36 pages. Photographic copy. From the Brasseur Library.

948. MANUSCRIPT. POZARENCO (FRAY JUAN). Doctrina Christiana en Lengua Tzoque. 4to, 64 pages. Photographic copy.

The last 14 pages contain a brief vocabulary.

949. MANUSCRIPT. FRAGMENTOS DE IDIOMAS. Confesonarios en Lenguas Zoque, Chiapanec, Chañabal, Zapaluta. Folio, 40 pages. Photographic copy.

"Copied from an original manuscript in the Icazbalceta library, by Canon Vicente de Andrade, for the use of Dr. Nicolás León, 1898."

950. SÁNCHEZ (JOSÉ M.). Gramática de la Lengua Zoque, para que sirva de texto en el Colegio Tridentino de la Diócesis de Chiapas. Julio de 1877. Small 4to, title, pp. 56, folding table, original wrapper.

Imprenta de la "Sociedad Católica" a cargo de Mariano Armendariz

The title appears on front wrapper only, the *Prólogo* forming the 1st and 2nd pages of text.





## Fourth Session, Numbers 951 to 1262, inclusive

THURSDAY EVENING, APRIL 10th, AT 8:15 O'CLOCK

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### CHIAPANEC

951. MANUSCRIPT. NUÑEZ (FRAY JUAN). *Algunas Cossas Curiosas en Lengua Chiapaneca*. 4to, 112 pages. Photographic copy.

"Set down for the teaching of the Indians, and that the padres who use this language may find them useful, *there being nothing written in it*. The padres will pardon and recognize the good desire he had who did it to help them and benefit the souls of the poor ones; various sermons of occasions are added; 1623."

- ✓ 952. MANUSCRIPT. NUÑEZ (FRAY JUAN). *Sermones de doctrina en Lengua Chiapaneca*. 4to, 166 pages. Photographic copy.

- ✓ 953. MANUSCRIPT. BARRIENTOS (FRAY LUÍS). *Doctrina en Lengua Chiapaneca*. With signature and date, 1690. 4to, 20 pages. Photographic copy.

- ✓ 954. MANUSCRIPT. ALBORNOZ (FRAY JUAN DE). *Arte de la Lengua Chiapaneca*. 1691. 4to, 48 pages. Photographic copy.

955. ADAM (LUCIEN). *La Language Chiapanèque, observations grammaticales, vocabulaire méthodique, textes inédits, textes rétablis*. 8vo. Vienna, 1887

### MAYA

- ✓ 956. MANUSCRIPT. Chilan Balam de Tekax. Folio, 36 pages. Photographic copy. Calendar with old day-names; astronomical and medical matter added.

- ✓ 957. MANUSCRIPT. Chilan Balam de Teabo. Folio, 36 pages. Photographic copy. Similar contents to above; list of good and bad days; day and month calendar for the year.

- ✓ 958. MANUSCRIPT. Chilan Balam de Nah. Folio, 64 pages. Photographic copy. Similar to above in character; writing much smaller and contents fuller.

959. MANUSCRIPT. Chilan Balam de Ixil; *Lunario Maya*. Quarto, 48 pages. Photographic copy.

Copy made about 50 years ago in Yucatan, from a manuscript formerly belonging to Pio Pérez, and now lost. Clear excellent writing, by one evidently familiar with the language.





Kindly read Conditions of Sale in forepart of Catalogue

960. MANUSCRIPT. Crónica de Nakuk Pech. Folio, 27 pages. Photographic copy.

OF THIS HIGHLY IMPORTANT HISTORICAL WORK, WRITTEN BY A MAYA PRINCE AT THE VERY TIME OF THE CONQUEST, WE HAVE ONLY THE COPY MADE BY PIO PÉREZ, FROM WHICH THE ABOVE WAS TAKEN. The present Pio Pérez copy, in turn, became the property of Señor Rafael de Regil, who was driven into exile by the Alvarado invasion in 1915, and his house "sealed up"—not too closely however, to prevent the abstraction of both this manuscript and the manuscript of the San Francisco Dictionary—the present whereabouts of both being unknown.

The whole history of the Pio Pérez collection, to which we owe so much, is the usual story. Left by him to Bishop Crescencio Carrillo, the collection next appears, intact, as the "property" of Carrillo's executor, Sr. Figueroa. On Alvarado's entry, the collection was seized from Figueroa's widow (with a written receipt promising payment, which was never made), and placed in the Cepeda Public Library in Merida.

At the same time the entire contents of the Museum, including many invaluable antiquities, were removed bodily and dumped (literally) into a school building, to give the Museum building as a *cuartel* to his soldiers—Mexican invaders, not Yucatecans. A short time later the objects were again moved to give their new location to the local I. W. W. as headquarters; until these in turn had to yield it as offices for the Government Hemp Monopoly, the Reguladora. The antiquities — !

Meanwhile the most important of the Pio Pérez manuscripts, in their turn, also disappeared from the Cepeda; particularly the Chumayel (fortunately previously photographed and later published in facsimile by the University of Pennsylvania), the Calkini, etc. It is however believed that the Chumayel at least is not destroyed, general opinion in Merida allocating it to a certain previous "científico" who came over to the Alvarado-Reguladora side.

961. MANUSCRIPT. Pasión de Jesucristo, en Lengua Maya. Written about 1800. 4to, 46 pages. Photographic copy.

962. MANUSCRIPT. Sermones en Lengua Maya. Folio, 144 pages. Photographic copy.

The calligraphic texts which we find so numerous in both Mexico and Guatemala, are almost non-existent in Yucatan. All the writing is of a coarser, more uneducated style, which changed very little with time; so that it is not easy to place undated manuscripts. The present probably dates however from about 1750 or a little later.

963. MANUSCRIPT. Para ayudar a buen morir en lengua yucateca, traducida del Ramillete de Divinas Flores, y fue compuesto por Dn. Bernardo Sierra, expurgado del Santo Oficio del Real Consejo de Castilla. 8vo, 108 pages. Photographic copy.

Writing of about 1800; a collection of prayers, etc. Found in the town of Muna a few leagues from Uxmal.

964. MANUSCRIPT. Del Ser de Dios. 4to, 12 pages. Photographic copy.

Writing much better than ordinary, of about 1750; on the nature of the Trinity.

965. DOCUMENTOS DE TICUL, en Lengua Maya. Folio, 64 pages. Photographic copy.

Various official documents and papers, from 1642 to 1761.

966. DOCUMENTOS DE CACALCHEN, en Lengua Maya. Folio, 48 pages. Photographic copy.

Various documents from 1647 on, including especially a number of Ordenanzas promulgated from 1552 to 1583; also a number of wills. A number of names of the Cocom family, the ancient Lords of Sotuta and the east of Yucatan, appear.

967. DOCUMENTOS Y TÍTULOS DE EBTÚN, en Lengua Maya. Folio, 144 pages. Photographic copy.

Various documents from 1638 on; with a number of maps accompanying.





968. DOCUMENTOS VARIOS EN LENGUA MAYA. Folio, 44 pages. Photographic copy.  
Various documentary papers, bearing dates from 1571 to about 1800. Includes a 2-page fragment of a LOST MAYA DICTIONARY, 17th century hand.
969. CARTAS MAYAS DE LOS INDIOS SUBLEVADOS. Folio, 11 pages. Photographic copy.  
Autograph letters signed by Jacinto Pat, and others prominent in the uprising of 1847; in Maya language.
- ✓ 970. HISTORIA ANTIGUO DE YUCATÁN, Algunos Apuntes sobre. 8vo, 28 pages. Photographic copy.  
Notes on the different gods; with brief notes on the alphabet and distinctions in pronunciation.
971. NOTICIAS DE VARIAS PLANTAS (DE YUCATÁN) y sus virtudes. 8vo, 29 pages. Photographic copy.  
Probably by Joaquín Donde.
- ✓ 972. CORONEL (FRAY JOAN). Arte en Lengua de Maya. 8vo, 118 pages. Photographic copy. En Mexico, En la Empronta de Diego Garrido; por Adriano Cesar [1620]  
FROM THE ONLY KNOWN COPY OF THE FIRST PRINTED MAYA GRAMMAR.
- ✓ 973. CORONEL (FRAY JOAN). Doctrina Christiana, en Lengua de Maya. 8vo, 46 pages. Photographic copy.  
En la Empronta de Diego Garrido; Por Cornelio Cesar, M. DC. XX.  
ONLY TWO COPIES OF THIS IMPRINT ARE KNOWN.
974. SAN BUENAVENTURA (FRAY GABRIEL DE). Arte de Lengua Maya. 4to, 100 pages. Mexico, 1684  
The second printed Maya grammar. Photographic copy from THE ONLY COMPLETE COPY KNOWN.
975. DOMÍNGUEZ Y ARGAIZ (FRANCISCO E.). Pláticas de los Principales Misterios de Nra. Sta. Fe, en Idioma Yucateco. 4to, 39 pages. Mexico, 1758  
Photographic copy from one of the THREE COPIES KNOWN OF THIS IMPRINT.
976. ACOSTA (JOSÉ ANTONIO). Oraciones Devotas, en Idioma Yucateco. 4to, 16 pages. Photographic copy.
- ✓ 977. GUERRA (BISHOP JOSÉ MARÍA). Pastoral dirigida a los Indígenas de esta Diocesis. 4to, 8 pages. Photographic copy.  
Merida, impreso por Antonio Petra, 1848
978. GALA (BISHOP LEANDRO DE LA). U Tz'ibhuun hach noh Tzicbenil Ahaucaan. 4to, 10 pages. Photographic copy.  
Ho (Merida), u tz'alhuun José D. Espinosa, 1870  
Pastoral address to the Mayas, in double column, Maya and Spanish.
979. CRUZ (SANTIAGO PACHECO). Cuestiones de Enseñanza y de Educación Social. Portrait. 12mo, pp. 91, original wrapper. Hunucma, Yucatan, 1914  
By a very able and enthusiastic teacher, of Maya birth. Has a final chapter in the Maya language. With the author's library stamp.





Kindly read Conditions of Sale in forepart of Catalogue

- 979A. CRUZ (SANTIAGO PACHECO). Traducción Literal al Idioma Yucateco del Decreto Expedido a favor de los Jornaleros de Campo, etc. In Maya and Spanish, 8vo, pp. 15, original wrapper. Merida, 1914

This brochure has a UNIQUE POLITICAL IMPORTANCE. In 1914 the Governor of Yucatan was, as required by the Constitution, a native of the State, and under the influence of the new Liberal ideas had issued this decree abolishing wage-slavery, or peonage. Alvarado, and the Syndicalist I. W. W. party with Carranza, were however interested in far more radical things, in the complete overthrow of capitalism, and establishment of what has since been called *Sovietism*—as exists in full operation in Yucatan today. Invading the State, without pretext or cause, and having Gov. Avila called to Vera Cruz for "consultation" with Carranza, Alvarado repudiated all of Avila's acts (including his issue of paper money, of course). And then reissued the present decree, very slightly modified, as his own; following it with State and worldwide propaganda of *his* liberation of the Indians. This decree by Avila was promulgated in September, 1914.

See No. 1565 in this catalog for the series of posters by Alvarado during his invasion and conquest of the State, March, 1915.

980. MARTÍNEZ HERNÁNDEZ (JUAN). La Creación del Mundo según los Mayas. Páginas inéditas del Ms. de Chumayel. 8vo, pp. 15, original wrapper. Merida, 1912

Text in Maya, with translation and notes.

- 980A. OTERO (DANIEL L.). Gramática Maya; hunpic hotu yoxbac, catac oxlahun haab. Large 8vo. Merida, 1914

981. REJÓN GARCÍA (MANUEL). Supersticiones y Leyendas Mayas. Narrow 8vo, 3 leaves, pp. 145, plain wrapper, uncut. Merida, 1905

- 981A. REJÓN GARCÍA (MANUEL). Los Mayas Primitivos: algunos estudios sobre su origen, idioma y costumbres. 12mo, pp. 125. Merida, 1905

982. REJÓN GARCÍA (MANUEL). Etimologías Mayas. Los Nombres de varias poblaciones Yucatecas; algo sobre su origen. 8vo, two titles, pp. vi, 75, original wrapper. Merida, 1910

983. RUZ (FRAY JOAQUÍN). Catecismo y Exposición Breve de la Doctrina Cristiana, por Ripalda, traducida al Idioma Yucateco. 12mo, pp. 88, original calf, title stained. Merida, 1847

984. RUZ (FRAY JOAQUÍN). Colección de Sermones, para los Domingos de todo el año. Tomo Primero, 8vo, pp. 145. Merida, 1846; Tomo Tercero, 8vo, pp. 254. Merida, 1850; Tomo Cuarto, 8vo, pp. 228, Merida, 1850; together, 3 vols. in 2 (the last two vols. in one), boards, leather backs. Merida, 1846-1850

All clean and fresh copies.

985. ST. MATTHEW IN MAYA. Leti u Ebanhelio Hezu Crizto hebix Mateo. 12mo, pp. 104. London, 1900

- 985A. ST. MARK IN MAYA. Leti u Ebanhelio Hezu Crizto hebix Marcos. 12mo, pp. 67. London, 1900

986. ST. LUKE IN MAYA. Leti u cilich Evangelio Jesu Crizto hebix San Lucas. 12mo, pp. 90, original sheep, binding worn. Londres, 1865





- 986A. ST. JOHN IN MAYA. Leti u Ebanhelio Hezu Crizto hebix Huan. 12mo, pp. 83. London, 1869
987. U MOLCABTHANIL CAMATHAN. Catecismo de la Doctrina Cristiana. 16mo, pp. 46, on print paper, original wrapper, slightly mouse-eaten at lower corner, no damage to text. Merida, 1905
988. ZAVALA (M.). Gramática Maya. 8vo. Merida de Yucatan, 1898
989. ZAVALA (M.) AND MEDINA (A.). Vocabulario Español-Maya. 8vo. Merida de Yucatan, 1898

### QUICHÉ

- ✓ 990. MANUSCRIPT. VICO (FRAY DOMINGO DE). Arte de Lengua Giche o Utlateca. 4to, 69 pages. Photographic copy.  
As Vico was killed in 1555 in Vera Paz, this must have been written by 1550 or earlier.
- ✓ 991. MANUSCRIPT. ANLEO (FRAY BARTOLOMÉ). Arte de Lengua Giche. 4to, 136 pages. Photographic copy.  
A copy made by fr. Ramírez de Utrilla in 1744, from Anleo's original, which was then in possession of fray Antonio Betancur. Squier had a copy made from the present manuscript, and it was advertised as in press, to follow his Palacios, but it seems not to have appeared.
- ✓ 992. MANUSCRIPT. Arte de Lengua Giche. 4to, 40 pages. Photographic copy.  
In a very early hand; the Ramírez-Anleo above seems perhaps a revision (as frequently done) of this manuscript, which it follows in many points. This may either have served as model to Anleo, or be Anleo's autograph, and this latter then extended and changed by Ramírez. The present manuscript was in possession of a fray Ignacio Macal in 1733, lately arrived in Guatemala from China, who gives us several "very efficacious remedies" he had learned.
- ✓ 993. MANUSCRIPT. MARTÍNEZ (FRAY MARCOS). Arte de la Lengua Utlateca o Kiche, vulgarmente llamado el Arte de Totonicapán. 4to, 132 pages. Photographic copy.  
From end of the 16th century, Martínez having died in 1598.
- ✓ 994. MANUSCRIPT. SPINA (P. VICENTE HERNÁNDEZ). Apunte del Idioma Kiche, año de 1854. Folio, 36 pages.  
Although modern, is well written and useful. Padre Spina was Cura at Ixtlavacan, one of the most Indian of all Guatemalan towns, and took great interest in native matters.
995. MANUSCRIPT. QUICHÉ DOCUMENTS. A collection of wills and other legal papers in Quiché, in the years 1775 to 1787, etc. Folio, 88 pages. Photographic copy.
996. MANUSCRIPT. QUICHÉ DOCUMENTS. Another similar collection, from 1762 to 1768. Folio, 64 pages. Photographic copy.
997. MANUSCRIPT. Petición vuc ahau Presidente, etc. 4to, 16 pages. Photographic copy.  
A beautifully written document, in double column, Spanish and Quiché, giving the official appeal of the Indians of San Francisco, near Totonicapam, in a dispute with those of San Christobal.





Kindly read Conditions of Sale in forepart of Catalogue

- ✓ 998. MANUSCRIPT. Ordenanzas de la Cofradia del Rosario, año de 1689. Folio, 24 pages. Photographic copy.  
Maestro and Escribano, Pascual Vásquez.
- ✓ 999. MANUSCRIPT. Ordenanzas y Ritual de la Cofradia de la Sta. Vera Cruz, in Totonicapam, in Quiché and Spanish, of the later 17th century. Folio, 52 pages. Photographic copy.
1000. MANUSCRIPT. Escripura de testamento en Quiché. 4to, 20 pages. Photographic copy.  
Concerning the lands of one deceased Domingo Sandalis.
- ✓ 1001. MANUSCRIPT. Documentos de Totonicapam, año de 1689-90, etc. Photographic copy.  
Various wills and other similar papers.
1002. MANUSCRIPT. Nombres de Pájaros en Lengua Giche, y otras cosas. 4to, 32 pages. Photographic copy.  
A well written manuscript of the 18th century.
1003. MANUSCRIPT. VISCAYNO (FRAY JOSEF ANT.). Doctrina Christiana, en Lengua Utlateca, alias Giche; año de 1790. 4to, 24 pages. Photographic copy.  
A beautifully written manuscript in double column, Spanish and Quiché.
- ✓ 1004. MANUSCRIPT. Algunos Sermones en Lengua Quiché de Rabinal. 4to, 100 pages. Photographic copy.  
A well written MANUSCRIPT of the middle 16th century, in a hand closely resembling that of padre Vico, if not indeed his autograph.
1005. MANUSCRIPT. Discursos breves en Lengua Quiché, "Letra de Juan Sipriano, Escribano," with most elaborate rubrics. 4to, 73 pages.  
In a good clear hand of the latter 18th century.
- ✓ 1006. MANUSCRIPT. Calendario de los Indios de Guatemala, de Kiche; 1722. 4to, 53 pages. Photographic copy.  
A native sacerdotal calendar for the whole year, by the Quiché months and days, with their ritual character, good or bad, etc. [See also No. 1018.]
- ✓ 1007. BASSETA (FRAY DOMINGO). Vocabulario Quiché-Castellano. 4to, 160 pages. Photographic copy.  
A manuscript of the highest interest and value, being the volume constantly used by Brasseur in his translations of the Popol Vuh, Rabinal Achi, etc.; it is crowded to the margins with additions, minutely written, in Brasseur's hand.
1008. LUQUE BUITRON (P. JUAN). Modo de Administrar los Santos Sacramentos, Compuesto en el Idioma Quiché. 4to, 13 pages. Photographic copy.  
Impreso en Guatemala, en la Imprenta de Velasco, en 1752, y reimpresso en la Imprenta de Arevalo, 1754

Brasseur speaks of the 1752 edition, but by a somewhat different title. Medina inserts the title, taken from Squier's Monograph, citing Brasseur, and adding "autoridad que no nos inspira confianza." We have not been able to locate any copy of the 1752 edition, although the present title proves it to have been printed<sup>1</sup>

The special Quiché type used herein are found in four imprints only: these two of 1752 and 1754, the Flores Cakchiquel grammar printed by Arevalo in 1753, and a 20 page Doctrina, in Cakchiquel, closely following this in Quiché, but without

[Continued]





[No. 1008. LUQUE BUITRON (J.)—*Continued*]

title-page. [See No. 1018A in this catalogue.]

Of the present 1754 imprint but two copies are known, both in fast hands, while the Cakchiquel issue is apparently unique. The Flores grammar is of course excessively rare.

1009. ARE UA VUHIL Tioxilah Evangelio rech Canimahual Jesu-Cristo quereka San Marcos. 16mo, pp. 82, original wrapper. Belize, chi hunab, 1902

1010. BARBARENA (DR. SANTIAGO I.). Quicheísmos: Contribución al estudio de Folklore Americano. Primera Serie [no more issued.] 8vo, pp. 323, original wrapper. San Salvador, 1894

1011. FERRAZ (JUAN F.). Síntesis de Constructiva Gramatical de la Lengua Quiché: Ensayo Lingüístico. Tomo I. 12mo, 6 leaves, 153 pages and leaf for colophon, stitched. San José de Costa Rica, 1902

"I find no record that the second part was ever issued, or even written."—W. G.

CAKCHIQUEL

✓ 1012. MANUSCRIPT. MALDONADO (FRAY FRANCISCO). Ramillete Manual para los Indios, sobre la doctrina Christiana. Folio, 160 pages. Photographic copy. Magnificently written, in 1748, in the town of Solola, overlooking Lake Atitlan.

✓ 1013. MANUSCRIPT. SAZ (FRAY ANTONIO). Platicas, en Lengua Cakchiquel; año de 1662. 8vo, 316 pages. Photographic copy.

Saz was constantly praised by the early writers for the purity and correctness of his language. AN AUTOGRAPH MANUSCRIPT, FINELY WRITTEN.

✓ 1014. MANUSCRIPT. STO. DOMINGO (FRAY TOMAS DE). Vocabulario en Lengua Cakchiquel. 4to, 280 pages. Photographic copy.

A VERY HANDSOME MANUSCRIPT of the 17th century; all the initials to the words are Gothic letters, in red.

✓ 1015. MANUSCRIPT. Noticia breve de los vocablos mas usuales de la Lengua Cakchiquel. 8vo, 184 pages. Photographic copy.

Of the 17th century.

✓ 1016. MANUSCRIPT. TORRESANO (FRAY ESTEVAN). Arte de Lengua Kakchikel del usso de. Año de 1754. Photographic copy.

With an ornamental title-page, and so regularly written in roman and italic letters as to appear like print. The author follows the work of Flores which had been published the year before, making numerous criticisms thereon.

1017. MANUSCRIPT. Sermon en Lengua Cakchiquel. 4to, 8 pages. Photographic copy.

Minute regular writing of 16th century.

1018. MANUSCRIPT. Calendario de los Indios de Guatemala, Cakchiquel; 1685. 4to, 28 pages. Photographic copy.

Similar to the *Quiché Calendar* above described. See No. 1006.

1018A. MODO DE DAR EL VIATICO EN LENGUA CAKCHIKEL. 20 unnumbered pages, 4to, n.p., n.d. (Guatemala, about 1750.) Photographic copy.

Mainly in two columns, Spanish and Cakchiquel. In five numbered, 4-page signatures. APPARENTLY UNIQUE, only one recorded copy. Using the special type for the Cakchiquel. (See note to Item 1008 above).





Kindly read Conditions of Sale in forepart of Catalogue

1019. HARI VA VUH ru Lokolah Evangelio cheri Kanim Ahauh, Kanima Kolonel, Jesu Cristo, incheel tantzibatal rome San Marcos. Xtzolkomix ri chi popol Cakchiquelchi paruka hunqaxlan ahtzip. 16mo, title and pp. 79, original wrapper. [Belize] chi huna, 1901

KEKCHÍ

1020. MANUSCRIPT. Testamento en Lengua Kekchí de Vera Paz; Agosto 14, año de 1565. 4to, 5 pages. Photographic copy.

1021. MANUSCRIPT. Arte de la Lengua Cacchi de Coban en la Verapaz. 4to, 152 pages. Photographic copy.

Given to Brasseur from the episcopal archives of Cobán, where it was traditionally assigned to the hand of fray Tomas de Cardenas, bishop there in 1565. The writing is certainly of that period.

Our material for Kekchí is quite scanty, compared with all other main Guatemalan languages except the Mam (in which we have almost nothing at all). We have no known Kekchí dictionary at all, and a GRAMMAR OF THIS DATE, before any deterioration of the language had set in, IS OF HIGHEST IMPORTANCE.

1022. MANUSCRIPT. CANCER (FRAY LUÍS). Varios copias i versos en Lengua de Cobán de Verapaz. 4to, 66 pages. Photographic copy.

The only instance we have of hymns in a native Mayance language. OF THE GREATEST IMPORTANCE FOR ITS AGE, as Cancer was the first missionary to enter the Verapaz (then known as "tierra de guerra"), and was killed there on a second visit, in 1549.

1023. MANUSCRIPT. Documentos de Chamelco, en Vera Paz. Folio, 26 pages. Photographic copy.

Again a manuscript of the earliest period, it containing copies or transcripts of wills, etc. of dates 1540, 1593, etc.

1024. MANUSCRIPT. Kekchí Native Calendar, of good and bad days. 4to, 16 pages. Photographic copy.

A remnant of the native divinatory ritual.

1025. MANUSCRIPT. Sacramentos en Lengua Kekchí. 4to, 8 pages. Photographic copy.

- 1025A. MANUSCRIPT. POP (EUGENIO). Doctrina Cristiana en Lengua Quecchí, 4to, 38 pages. Photographic copy.

Eugenio Pop was Alcalde of Lanquin.

1026. MANUSCRIPT. RIVEIRO (TOMÁS). Explicación de la Doctrina Christiana, en Lengua Kekchí y Castellana. Folio, 80 pages. Photographic copy.

An exquisitely written manuscript of the 18th century, Spanish and Kekchí in parallel columns.

1027. SARAVÍA (RAMON G.). Vocabulario-Gramatical del Español y Quechí, propuesto para uso de los Indígenas que asisten a las escuelas públicas de la Alta Vera Paz. 12mo, pp. 58, (2), original wrapper. Cobán, 1895

ONLY TWO IMPRINTS IN THE KEKCHÍ LANGUAGE ARE KNOWN; one is a small vocabulary printed in Cobán in 1890, of which I have heard of but one copy; and the present brochure, OF WHICH I KNOW BUT ONE OTHER COPY BESIDES THE PRESENT.

This was actually printed in Barcelona, but on the back of the Index (unnumbered page 60) is a list of Erratas Importantes, evidently printed in Cobán, after the work arrived from Spain.





POKONCHÍ

- ✓ 1028. MANUSCRIPT. Plática de los Principales Misterios de la Religión, en Lengua Pokonchí. 8vo, 36 pages. Photographic copy.  
One of Brasseur's manuscripts.
- ✓ 1029. MANUSCRIPT. Sermon de Nra. Sra. del Rosario. 8vo, 77 pages. Photographic copy.  
Bears the date 1818.
- ✓ 1030. MANUSCRIPT. AGUILAR (P. FRANCISCO). Sermon a los Indios, en Pokonchí. 8vo, 32 pages. Photographic copy.  
With the Spanish parallel.
1031. MANUSCRIPT. AGUILAR (P. FRANCISCO). Plática en Lengua Pokonchí, 1822. 8vo, 40 pages. Photographic copy.
1033. MANUSCRIPT. Doctrina Christiana, en Lengua Pokonchí. 4to, 43 pages. Photographic copy.  
Written in 1810, by one Basilio Co. of Tactic.
- ✓ 1034. MANUSCRIPT. Confesionario en Castellano y Poconchí. 4to, 42 pages. Photographic copy.  
Also from Tactic, and written in 1814.
1035. MANUSCRIPT. ZUÑIGA (FRAY DIONYSIO DE). Quaderno para enseñar la musica y el arte de cantar. 8vo, 1595-1604. Photographic copy.  
With the exception of a volume of sermons, written by padre Viana about 1550, and the worn out parts replaced in 1603 by the present padre Zuñiga, this little manuscript is the oldest Pokonchí we have.  
A great curiosity, it is the only effort known to put the musical sol-fa into a native tongue, which it here does in much detail, and with eight staves of written music—from primero tono perfecto maestro, to octavo tono comixto discipulo. With Zuñiga's signature in several places.

POKOMÁN

- ✓ 1036. MANUSCRIPT. MORÁN (FRAY PEDRO). Arte Breve y Compendiosa de la Lengua Pokonchí, compuesto por fr. Dionysio de Zuñiga, y traducido en la Lengua Pocomán de Amatitlan. Folio, 18 pages. Photographic copy.  
These three dialects form a group, of which the Kekchí live to the north, then the Pokonchí, and the Pokománs well to the south, beyond Guatemala city to Lake Amatitlan the beautiful. The last two differ only slightly.  
We have no record of any Kekchí dictionary written; grammars, documents and texts—none long. In Pokonchí there are several thick volumes of early sermons, and Zuñiga wrote a dictionary of which 145 leaves are in the Brinton collection; the whole must have been 900 pages closely written folio.  
For Pokomán we seem to have almost no primary material, but about 1720 padre Morán took the Zuñiga works, and recast them in a number of volumes, for the Pokomán dialect. See next number.
- ✓ 1037. MANUSCRIPT. MORÁN (FRAY PEDRO). Bocabulario de solo los nombres de la Lengua Pokomán. Folio, 244 pages. Photographic copy.  
The treatment of these works is delightful. The words are all treated as honorable or prominent citizens of a commonwealth; of one we will be told, "this gentleman lives up north, and does not drink our waters of Amatitlan," etc. The writing is all very clear and regular, and the works filled with illustrations and careful analyses. There was no better work done on any of these languages than that we here have.





## CHOLTÍ

The only work on the language, either manuscript or printed.

- ✓ 1038. [MORÁN (FRAY FRANCISCO).] Arte, Doctrina y Vocabulario en Lengua Cholti, o de los Milperos. Copy made from a manuscript written between 1685 and 1695. *Well and clearly written, ornamental captions to the sections, initials in red.* 8vo, pp. 108, half brown morocco.

The Choltí language, now spoken by the merest handful, extends from Cobán and Quirigua in the east to Palenque and Ocosingo in the west, and thus represents the remnant *in situ* of the Old Empire population. With the closely related Tzental and Tzotzil, it is the actual bridge not only between the old and new periods, but between the northern or Yucatecan, and the southern or Guatemalan branches; MAKING IT HISTORICALLY AND LINGUISTICALLY OF THE HIGHEST IMPORTANCE.

Francisco Morán was a Dominican who went with government forces to try to open a road from Vera Paz to Laguna de Términos on the Mexican Gulf, and presented a report to the King in 1637, giving the population of the Manché and Lacandón regions as 100,000. Cárdenas gives 500,000 for the whole territory. 5000 is probably a high estimate of the present remainder.

Moran wrote a vocabulary, etc., which was of considerable size, but it has disappeared. The whole effort failed, to be picked up anew 50 years later, at which time Moran's manuscript had been re-copied, with additions, and notes of dialectic differences between the eastern and western parts. The present is a copy of this later work, written between 1685 and 1695, at different places. We have various short modern word-lists from both the Honduran and Chiapan borders, but the present work is the only one to give us a grammar and texts, and we are wholly dependent on it for a knowledge of Cholti, the most direct territorial descendant of the ancient tongue, as a real language.

The "Arte" occupies 24 pages, the "Doctrina" 16, and the "Vocabulario" 68.

## TZENTAL

1039. ARA (FRAY DOMINGO DE). Bocabulario en Lengua Tzeldal. 4to, 328 pages. Photographic copy.

Written in 1571. We have Ara's dictionary and two texts from his pen; another early text by Temporal; a recast of Ara's dictionary by Guzman in 1620; some sermons in 1675; and then almost absolutely nothing until the Pineda grammar and vocabulary printed in 1888.

The territory of Tzental and Tzotzil is that of Palenque and Ocosingo, probably the first great seats of the Old Maya Empire.

1040. PINEDA (LIC. VICENTE). Historia de las Sublevaciones Indígenas en el Estado de Chiapas. Gramática de la Lengua Tzel-tal, y Diccionario de la Misma. 8vo, boards, leather back. Chiapas, 1888

Pages 1-132 contain the Historia, taken largely from the manuscript which served Brinton as the basis for his *María Candelaria*, but also covering all Indian uprisings down to that of 1869-70. The author wrote the present work, to emphasize the necessity of the "white" population learning the language, to come into closer contact with the natives, lest the latter in time revolt successfully. At the end of the first part are notices on the native calendar, month and day-names, etc.; then a second title for the Gramática, but with pagination continued to 340; 7 leaves Index, Errata, etc.; the Dictionary, no title but new pagination, 1-143, 2 leaves errata. A VERY IMPORTANT AND SCARCE WORK.

## TZOTZIL

- ✓ 1041. MANUSCRIPT. Doctrina Abreviada en Lengua Tzotzlem. 4to, 21 pages. Photographic copy.

Dated by Brasseur as of about 1800.





✓ 1042. MANUSCRIPT. Frases en Lengua Tzotzil. 4to, 6 pages. Photographic copy.  
Written about 1830.

1043. MANUSCRIPT. BARRERA (FRAY JOSEF DE LA). Libro en Lengua Tzotzil. 4to, 285 pages. Photographic copy.

Written in 1782; grammar, text and vocabulary. Besides these three pieces we have one large folio early dictionary, three small manuscripts of about 1730, a very interesting Tzotzil translation of the Appeal by the Cadiz Junta in 1810 for funds to fight Napoleon, a few mere scraps, and finally the little Sánchez imprint of 1895. THIS VOLUME BY BARRERA IS THE ONLY REAL EFFORT AT A GRAMMAR WE HAVE, so that any real work on the language must rest on this and the folio dictionary.

1044. BROADSIDE. Aguaiic Iscotol Lumalic te Indioetic. 2 pages folio. Photographic copy.

A Broadside printed at San Cristóbal in 1869, addressed to the Indians of Chamulá in revolt. Two columns, Spanish and Tzotzil. This revolt at the time in Chiapas was the last of a long series ever since the Conquest, to get free of the economic oppression of the old Spanish element, and was a very serious one. Like the Maya revolt in Yucatan in 1847, they nearly succeeded in taking the State and expelling the whites. The event was the cause of Pineda's writing his work—history of the uprising, and a grammar and vocabulary, to bring about closer contact between the whites and Indians. The story is told in Brinton's "María Candelaria."

1045. [HIDALGO (MANUEL).] Vocabulaire de la Langue Tzotzil. With a prefatory note by Cte. de Charencey. 8vo, pp.41, original wrapper. Caen, 1885

1046. SÁNCHEZ (JOSÉ M.). La Lengua Tzotzil en Chiapas. Small 4to, title and 95 pages, original wrapper. San Cristóbal Las Casas, Chiapas, 1895  
Grammar, vocabulary and doctrina.

## MAM

1047. MANUSCRIPT. FUENTES (MANUEL). Preguntas para Administrar el S. S. de Matrimonio, y otras partes de la doctrina. 4to, 8 pages. Photographic copy.

The Mams are the least known of all the chief branches of the race; they cover all the west and southwest of Guatemala, but almost nothing whatever has been written in or on their language or customs.

A very bad grammar and vocabulary of the tongue was printed by Reynoso in 1644 (two copies known); we have another very small manuscript by this Fuentes, the next item—and then not another thing.

1048. MANUSCRIPT. ELGUETA (MANUEL). Vocabulario Mam i Español. Folio, 17 pages. Photographic copy.

Written about 25 years ago, by an enthusiast of Totonicapan.

1049. REYNOSO (FRAY DIEGO DE). Arte, Vocabulario, Confesionario, etc. En Lengua Mame o Zaklohpakap. Mexico, 1644. [Reprinted by Cte. de Charencey.] 8vo. No place, no date

But two or three copies of the original edition are known. The Arte and Vocabulario are alone known, and in spite of the call for the Doctrina on the subtitle, Icazbalceta regards the work as complete as it is (see Apuntes, No. 146). The Mame is the least known of all the Mayance languages. The only printed work is this of Reynoso, and the totality of manuscripts known, early or late, does not run over 30 pages. See preceding numbers.





## IXIL

The only known manuscript.

- ✓ 1050. MANUSCRIPT. *Doctrina y Confesionario*. 8vo, 47 pages. Photographic facsimile.

With a few grammatical notes; written in 1824 by the cura at Nebah, and THE ONLY KNOWN PIECE IN THE LANGUAGE, which is allied to the Mam.

## HUASTEC

The only known manuscript.

- ✓ 1051. MANUSCRIPT. TAPIA ZENTENO (FRAY CARLOS DE). *Paradigma Apologético, con Arte y Vocabulario en Lengua Huasteca*. 8vo, 178 pages.

THE ONLY HUASTEC MANUSCRIPT KNOWN. AUTOGRAPH OF TAPIA, and contains matter not published in his printed grammar of 1767.

The Huastecas are a distant branch of the Maya race, like the Rumanians of the Latin, settled with a high civilization in the Tampico region at the time of the Conquest. One very early grammar was printed, of which a single copy may be in existence. For the language we are wholly dependent on Tapia Zenteno and those who have copied him.

## COSTA RICAN

1052. THIEL (BERNARDO A.—Bishop of Costa Rica). *Apuntes Lexicográficos de las Lenguas y Dialectos de los Indios de Costa Rica*. Small 4to, pp. iv, 179. San José de Costa Rica, 1882

Languages of the Talamanca (Bribri, Cabécar, Estrella, Chirripó, Tucurrique y Orosí), Térraba y Boruca, and the Guatusos.

## CHOCONATE

- ✓ 1053. MANUSCRIPT. LLISA (FRAY PEDRO DE). *Confesionario en Idioma del Choconate, Paya, Tapalisa, etc.; hecho en el Darien*. 8vo, 8 pages. Photographic copy.

## CUNA

1054. MANUSCRIPT. CARRANZA (TOMÁS J.). *Colección del Dialecto y Costumbres Indígenas Cuna*. 4to, 70 pages. Photographic copy.

Noticia de los Indios Cuna y Vocabulario de éstos, en las regiones del Darien y la costa de San Blas, 1883.

## MISCELLANEOUS

0000. SEMINOLE VOCABULARY. See No. 648.

0000. SOUTH PACIFIC VOCABULARIES. See No. 684.

1055. MANUSCRIPT. *Vocabulario de Marina*. Vocabulario de los nombres que usa la gente de la Mar en todo lo que pertenece a su arte, por el orden alfabetico. Small octavo, 71 leaves. IN A CLEAR XVIIITH CENTURY HAND. Original limp vellum binding, pages clean and fresh.

Sailor's vocabulary; a most curious and unusual work.

[End of Section on Linguistics]





1056. LORENZANA (ARCHBISHOP FRANCISCO ANTONIO). Historia de Nueva España. *Copperplate engravings*. 4to, old calf. Mexico, 1770  
Wide margins, crisp and clean throughout; all coppers perfect. Autograph of Lorenzana laid in.
1057. LOUIS XVI. Oracion Funebre de Luis XVI, Rey de Francia y de Navarra. Traducida del Frances al Español. Small 4to, pp. 20, stitched. Barcelona, 1793
1058. LUDEWIG (HERMANN E.). The Literature of American Aboriginal Languages; additions and corrections by Wm. W. Turner. 8vo, cloth. London: Trübner, 1858  
One of the most important bibliographical works on the Mexican Languages.
1059. MADERO (ERNESTO). Ley de Ingresos y Presupuestos para el año fiscal 1912-1913. Small folio, pp. 364, paper. Mexico, 1912  
Budget of the last year of the Madero régime; interesting data.
1060. MANIFIESTO del Gobierno a la Nación. Small folio, pp. 66, stamped leather, gilt edges. Mexico, 1857  
Administration of Comonfort; issued by the President and his cabinet on the occasion of promulgating the new Constitution. FINE LARGE PAPER COPY.
1061. MANIFIESTO QUE EL BATALLÓN NACIONAL DE PUEBLA, No. 21, hace a la Nación Toda. Small 4to, title and pp. 14, marbled wrappers. Puebla, 1830  
Explaining why the batallion did not join the pronunciamento of 1829.

#### MANUSCRIPTS

1063. MANUSCRIPT. Doctrina Xtriana, compuesta por el m. r. padre Pedro de Cordova; Mexico, 1544. An early copy in manuscript, 24 pages, 8vo.  
Heber manuscripts 1128; Phillipps, 25106.
1064. MANUSCRIPTS, 1566-1818. Ocotlan, Guadalajara, Valladolid (de Michoacan). 19 folio MS. documents, 2 to 30 leaves each, dated 1566, 1571, 1578, 1591, 1593, 1596, 1596, 1611, 1618, 1619, 1625, 1658, 1675, 1703, 1726, 1727, 1817, 1818. On local and State affairs.
1065. MANUSCRIPT, 1520-1578. Títulos primordiales de San Andres, Ocotlan, Xocotitlan, etc. 1570, 1578. With *signatures of the Royal Audiencia* and others. Folio, 20 leaves, old soft leather wrapper.
1066. MANUSCRIPT, 1574. Claúsula del Testamento de Bartolomé de las Casas, executed in Madrid, March 17, 1574. Transcript in later hand. 4to, 7 pages.
1067. MANUSCRIPT, 1575-1627. Principio de los de Urbina y sus Armas. La Casa de Ayala. La Casa de Mariaca. El Solar y Casa de los Salcedos. Five finely written pages giving the origin of the above, followed by a *vellum plate* of their arms quartered; 27 leaves, Mexico, 1627, on behalf of the petitioner, Domingo de Salcedo Mariaca; 85 leaves, probanza de hidalguia, Sevilla, 1575. Small folio, original leather binding, gilt.





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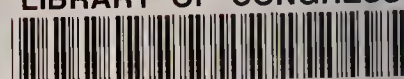








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